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HISTORY

OF

AFRICAN METHODISM

IN TEXAS.

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INTRODUCTORY AND GENERAL.

That part of history which paints the throes and revolutions of nations, the bursting asunder of bands of government, never fails to claim man's attention, or hold for him a fascination.

The substantial results of a Waterloo, or Appomattox, are in no danger of being underrated; rather is the danger in attaching undue importance to a victory of arms. But while the superficial and thoughtless reader sees the making and unmaking of nations in the dramatic scene of the battlefield, students search laboriously, beneath, and beyond the agitated surface for the motive power, itself quiet, but with the quiet of potential strength. The power made manifest in national or natural commotions is always but a slight modicum of the reserve force residing in the cause.

In writing a history of the African Methodist Episcopal Church in Texas, some difficulties must be met—First, many will deny its agency in many par-

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ticulars, while acknowledging certain results. Secondly, the history of the Church in this state is bound up in, and its work has been among, the despised race, in whose future many have no faith, and, in consequence, can attach no importance to agencies working for the permanent elevation of the race, and alleviation of its condition; others affect not to believe in the progress of the negro, while still others are really unconcerned in the matter.

It may be mentioned, too, as detracting, in the popular estimation, from the importance of a history of the Church in Texas, that such a work may be considered as fragmentary, and of no general use in indicating the grand work of the Church as a whole. To those who admit the hopeful, yea, wonderful advancement that has been made by the colored people in this State since the emancipation, but who attribute it entirely, or mainly, to other agencies than the Church, we would say, that it is the aim of this book to show that so silently has the work gone on that you have underrated the work of the Church. To those who hope for nothing beyond, and are loath to admit what has been accomplished in the past, we have no page, no sentence. Prejudice is blind, though the sun shed his brightest rays. We hope to awaken an interest, hitherto unfelt, in those who have given little consideration to the race, or its doings. With regard to the fragmentary character of the work, and its limited scope, it is sufficient to say that only in the light of a detailed account of the factors and hindrances of a work, as modified by local peculiarities, and special considerations, can the general historian draw the data for a correct and philosophical account of the history of anything, and arrive at any valuable conclusion as to the future. It is our business now to pour in one of the tributaries of the many that shall make the large stream. It is most fit, too, that men should know that there can be daring hearts outside of hand-to-hand and deadly conflict; to know that there are foes more to be dreaded than the wild beast, and the Indian that the trapper encounters; to know that the Christian pioneer, who goes out with no script in his bag, and no sandals on his feet, is not less entitled to the admiration of all who admire fortitude, than the men that have conquered the forest, and made the desert to yield up wealth.

We are not content, even, that the Missionary should remain on a level with the great men of earth. We claim for him the highest type of admirable manhood, in that he leaves the cushioned pew, and sure salary for the doubtful allurements of hardships, deprivation, and misrepresentation. Nobler is he than the venturing colonist, in that he labors and endures without hope of earthly reward, or even appreciation. Greater is he than the warrior, in that no herald will ever peal forth his exploits, no laurel of fame encircle his brow. A voluntary exile from society, friends, and home, yet with a heart warm with the sympathies of life; a joyful candidate for obscurity, though his heart beats high at the call of Fame—this is the man whose deeds we record, and whose exploits we blazon as worthy the proudest emulation. If it be noble to venture in any good cause, how much more so is it for men, themselves just unshackled, and brought to the light, to hasten with the good tidings to their equally tried, but less enlightened, brethren; and how surperlatively laudable the sight of the despised black man, the unprotected victim if every wanton assault, throwing himself on the providence of God, and going into the cabins of his brother—the brother who so often spurned him, and betrayed him! It is impossible to arrive at a proper estimate of the services which the pioneers of African Methodism have rendered the Church, the race, and, consequently, the world. The conditions of founding the Church in Texas were very unlike those in any other part of the union. Probably the experiences of Bishop Quinn, and the fathers who built up the western work, most nearly approach what was endured in Texas, but even they cannot be compared to the worst through which Patton, Haywood, Hammitt, and others of Texas, passed. For while Bishop Quinn had to contend with a crude, rough state of society, the ministers in the South had all that, and in addition, the prejudices of a slaveholding state, raised to fever heat by a disastrous war, which liberated the slaves, ruined the planters, and put the devil in the cow-boys. Truly, the history of the negro is without counterpart. Appearing in the dim light of traditional ages, he has remained a historical figure, playing a varied part, to the present day; more talked of, more written about, more debated upon, more laughed at, than any being that claims kinship with humanity. Especially in this country, has he proved a veritable Jonah of discord—often thrown overboard to propitiate the storm, but, unlike Jonah of old, there has never been found a fish that could hold him down three days, and, Neptune-like, he "poked his placid head" above the waters of oblivion, and scrambled back into notice. Some men have so far adopted the popular idea of the Darwinian theory as to contend, that, if all men have not descended from the monkey, at least, the negro has. It matters little to us, if we can convince the world that we are not instances of arrested development. We should like it admitted that the descent has been an ascent, too. Man have interested themselves to account for our color, some adducing climatic and dietetic influences as the sufficient cause, others attributing it to direct fiat of God, but whatever the fate of shrewd theories, upon one common conclusion we can all stand, and that is, we are black because we were born so. It has been discussed whether the human race sprang from one stock or many, and the sage decision is that one or the other is true, we don't positively know which, and what matters it? We are here. We have all sprung from some source, and what is more, we keep springing. In the light of that fact, I am more concerned about where I am going to end. No, it is not for us, who should prospect, and make the future, to delve beneath the deposits of prehistoric ages, seeking to exhume evidences of past greatness; not for us to bend, with knitted brow, over hieroglyphics, seeking to decipher the narrative of Ethiopia's greatness, but to turn our attention to that part of our history having a more important and immediate bearing upon our future.

That we have been princes and potentates, is a matter of dispute; that we are not now, is certain. That the shapeless marble has caught from black hands an expression and a soul, may not be established, but that we chisel in the quarry, and mould in the brickyard, to-day, there is none to gainsay. That my almost infinitely removed forefather was a king, in purple and fine linen, is of little moment to me, who am in brown ducking and no linen. And yet a recapitulation of our condition just prior to, and after, emancipation is necessary to a correct appreciation of the arduous task undertaken to raise us, and to an idea of the depths from which we have been raised. Then darkness was over the minds of the negroes of the South. Shut off from all idea of things other than the most corporeal and sensual, with no ray of the light of hope to illumine their captivity, the first gun of the civil war broke the lethargic spell that seemed to enshroud their energies. And, in the long struggle that followed, when the Goddess of Liberty and the eclipsing power of Slavery stood in hot debate upon the crimson rostrum of the battlefield, the negro himself, shoulder to shoulder with the white soldier, formed no paltry part of the argument by which the Angel of Events was induced to decide for liberty. In 1863, Abraham Lincoln, the chosen of God, issued the Emancipation Proclamation, and, soon after, four millions of beings stepped forth to pay their devotions on the altar of Liberty; but the glory of that shrine was too bright for them. Shut in the dungeon for two hundred and fifty years, they were blinded—dazed. They were without knowledge or money, and victims to the cupidity and hate of unprincipled and maddened men. The South, enraged by disappointment and disaster, and, believing in the justice of its cause, met them with open hostility because they rejoiced in that freedom which was its ruin. The North, on the other hand, equally maddened, bestowed upon us, without any approaching steps, the dangerous and sudden gift of suffrage. Moderation did not rule. Benefits were bestowed regardless of desert, or preparation to receive; they were contested without regard to the propriety of bestowment. Between the upper and nether millstones the poor negro had nearly been crushed to death. Without experience or power to comprehend the purpose of government, they were but tools in the hands of manipulators.

Like the heavy cannon described by Victor Hugo, which became unloosed on a ship in a storm, and, rushing hither and thither, threatened to swamp the vessel, so they, by their very weight of numbers, were a just cause of dread. But how did the emancipation find the Southern negro in his moral, religious and social ideas? In a deplorable condition, indeed! Not one in five thousand could read. Beyond the knowledge that came through the eye, the ear, and the other senses, Creation was a blank. Their historical knowledge was confined to the contemporaneous events that passed under their observation. Their geographical knowledge was bounded by the limits of the neighborhood. With what a narrow horizon was their life-scope bounded! To eat, drink, cohabit, dance, fight, gossip and pray, made up the sum of earthly existence. Go with me to a scene of twenty years ago. Over the level acres of fleecy cotton are dusky forms, briskly moving up and down the rows—thousands of plantations presenting the same scene. At first, we notice nothing but the filling and emptying of baskets, till the reddening sun begins to decline in the West, and then, as all the silent, enervating warmth, beauty and sublimity of a Southern evening settle around, from over the field ascends a mournful wail, wild and sweet—so fitting to the time, so accordant with the pensive feelings of the soul, that it seems the voice of Nature itself. The sound rises wild and high, then drops and fails. An interval of silence, and from the opposite side of the field bursts a response in kind, till every throat joins in song and chorus. Then it is you listen to a music such as never choir or cathedral produced—an emotional music—the composition of a wronged people. To this day, among the sugar farms of Brazoria, Fort Bend and Matagorda counties, you may hear these songs in all their native luxuriance and sweetness. After he has eaten his supper of fat bacon, "pone" corn-bread and pot-liquor (the liquor in which turnips have been boiled), we follow him to the prayer-meeting, where we find the service in full blast. The sigh, the groan, the mourn, the ecstacy, are the outward expressions that tell of the entire absorption of the devotees. Certain set expressions are used in all the prayers, such as, "We come knee-bent and body-bound;" "Shake us over hell, and forbid our mighty fall," and so on. In those days a minister needed but three recommendations to render him acceptable: (1) to be of orthodox blackness; (2) to have a lusty voice; (3) to have a contempt for "white folks' religion." Unable to read, superstitious, and a believer in dreams, he paid but little reverence to the Bible, when it ran athwart his ideas, or came in conflict with his "travels." Invariably he belonged to the open-your-mouth-and-the-Lord will-fill-it vanity. Possessed of a mourn and intonation that could run the whole gamut without making a false note—this, coupled with a naturally vivid and highly dramatic descriptive power, rendered him a "powerful" preacher—the *sine qua non* of revivals. Taking a text, received at second-hand, often misquoted, and rarely explained, he launched into a fiery discourse, filled with invectives against the unconcerned, who were going down the broad-beaten road to destruction, and "seemed to love their distance well," but abounding in ecstatic anticipation for the elect; he soon had his hearers wrought up to the highest pitch, and it may be remarked, that a shadow of suspicion rested upon the sincerity of the profession of any one who did not heartily and frequently indulge in shouting. Under this *sui generis* theology the chances for heaven of the invalid and crippled, were not bettered, to say the least. Apparently, a cardinal point in their creed was, "None but the strong of limb shall see God." This was the basis for the contempt in which "book," or "white folks' religion" was held. Their quiet, intellectual methods passed for coldness in the service of God, and to the unrestrained emotions of the negro, unable to refrain from giving vent to his feelings, it seemed inexplicable that a man should enjoy God, and not cry with a loud voice.

Negroes danced in those days. To wire, cut the pigeon-wing and knock the double-shuffle, was the Mecca of the small boy's hopes, and many a struggle did the young church brother have before the tingling heel forgot its cunning, or refused to acknowledge the fiddler as the dictator of its movements. In Grecian tale it is said that Achilles' mother dipped him in the river Styx to render him invulnerable, for whoever had been immersed in that river could not be wounded; but, unfortunately, in dipping him, she failed to put the heel under, by which she held him, and, therefore, he could be wounded in the heel. Achilles must have been a negro. With the crude ideas of moral obligation that then obtained, notwithstanding the universality of religious sentiment, religion and moral practices were too often and too easily divorced. No doubt many a case is docketed in Heaven's chancery by the style, Integrity vs. Religion; Honesty vs. Religion; Sobriety vs. Religion; Chastity vs. Religion; Veracity vs. Religion.

It is not our purpose to discuss the causes of this lamentable state of affairs. We wish to state the plain, unvarnished truth. Better is it to be candid at all times, and on all points, than to speak flattering words that are "sweet to the lips," but which may prove "bitter to the belly."

But as extremes meet, you will oftimes find joined with the profoundest ignorance, the most exaggerated assumption of knowledge, and greatest complacency of mind. This darkness was the negro's. All superstitions, all fears, all passions, were his. He believed most devoutly in all signs. It was bad luck to start anywhere and turn back, unless you made a cross mark in the road and spit in it. For a rabbit to run across the road, in front of you, was bad luck; bad luck to sing before breakfast—in fact, Luck presided over all life's actions. Ghosts made the nocturnal fields populous with wierd visitors. Something white, indistinctly seen, was all that was necessary to conjure up in the mind frightful sights of ghost and goblin.

There was another class of men, usually ill-favored and crippled, who wielded a greater influence over the people than any—not excepting the ministers. These were called conjurers. Wherever they went they were treated with the profoundest respect—a consideration inspired by fear. Men, who even disdained to fear their masters, quailed before this being, who held communion with, and a commission from, the Prince of Darkness. It was believed that he had sold himself to the Evil One, in consideration of which transfer, Satan had endowed him with all power to harm and prevent harm. By the exercise of his supernatural attainments, the strong man was laid prostrate and helpless in a moment. He could introduce into the limbs of human beings, who incurred his dreadful displeasure, living lizzards, scorpions and snakes, all by simply burying a preparation of roots, snake heads, spiders, scorpions, and a man's little finger bone, under the doomed man's door-step, or, in his path. The victim usually began by feeling a peculiar and sharp twinge of pain in the leg or arm, for which he used an ordinary physician's remedies, believing it an attack of rheumatism; but, experiencing no permanent or immediate relief, and alarmed by the mysterious looks and hints of some old grandmother, he is finally led to apply to a conjurer for a diagnosis of his case. This worthy, with much concealed satisfaction, and apparent commiseration, goes through a series of mysterious performances that are certainly supernatural, or foolish, and imparts the agonizing information that some one has "tricked" his patient; which, being interpreted is, that he has a snake or a lizard in him, whose movements, as he races up and down the limb, cause the pain. But, out of the abundance of the benevolence which he has for all men, he offers, for sundry plugs of tobacco, old clothes, or purloined bacon, to take the "trick" out of the man. Agreed. Thus the conjurer comes in possession of the patient's worldly goods, while he (the patient) is relieved of the lizard. Who can doubt that the lizard was there, when the conjurer reveals the self-same reptile (he vouches for the identity) securely corked in a bottle. This terrible being, who, on sufficient provocation, would as malevolently colonize lizards in your anatomy as he would benevolently drive them out, was not to be offended, and wherever he went, though deep awe and uneasiness settled upon the people when he darkened the door, apparent welcome met him, and conducted him to the best seat; gave him the best bits of chicken, and choicest pieces of bacon. To enumerate all his powers would trespass upon the space at my command. He could lay a charm that would prevent the master or overseer from whipping you; he could compel a girl to love you; could unite husband and wife; could give you prosperity, or your neighbor adversity. In short, he was indispensable when a friend, but ah, me! terrible, as an enemy. He was the product of a certain condition of society, now buried beneath the strata of succeeding and better conditions, and though a few of the species may still be in existence, like the Dodo, he is more frequently heard of than seen.

Slavery wrought its legitimate impress upon the morals of the negro, by teaching that the most prolific were the most worthy. Marriage, in its proper sense and sanctity, was unknown. And, save where the Godhood residing in woman naturally revolted against besmirching her purity, there was nothing to teach the practice of virtue. The mixed condition of the morals of the negro to-day is directly attributable to the terrible past. If we turn to the present, what do we find! Those whose ideas were laid in ignorance and superstition, and in whose minds the progressive thought of to-day finds no welcome, are still numerous, but, thank God! there is a goodly number who read in the word Freedom, not only liberation from a master, but the disenthrallment of the mind, as well; not only that, as the little boy said, we need not pick up any more chips, but that we must heighten our aspirations, and begin to exercise the highest powers human. They realize that—

> "He is the freeman whom the truth makes free.
> Who, in spite of fools, consulted seriously;
> In spite of wealth, or poverty, upright,
> Who did as reason, not as fancy, bade;
> Who blushed alike to be, or have a slave."

Everything betokens that the dispensation of slavery, 'possum and ash-cake, is retiring before the reign of freedom, beefsteak and biscuit.

We are in the transition state—the period when the old and new are clashing for the mastery, and when did the young and strong ever fail to vanquish the old and failing—circumstances favoring? (Such a period of transition is seen when the blasts of winter and zephyrs of spring meet upon the battle field of March.) What uncertainty about the weather! How unsettled! How stormy! How discordant the howling wind! And yet this is but the prelude to the harmony of the year. Again, it is seen in the egg when the definite bounds between the white and the yolk begin to be broken up. No time seems to be less promising than then. It is offensive, rotten; but what is the meaning of this chaos? It is but the rallying of the life-forces, gathering their clans, and this order apparently run riot, is but the marching, countermarching and strategic movements of an invincible general, fighting the disintegrating tendency of nature and dead matter.

All this confusion of elements is seen among the negroes to-day. Side by side, we may see the bowed and aged father, stepped down, as it were, from the dark days of slavery, walking with the bright-eyed, active-limbed urchin, representing the genius of present and progressive days. The school-house and cotton-patch are contiguous. Within the narrow and tumble-down cabin it is common to find the piano and organ. The bedstead is often found in the parlor, but it is a parlor, for all that. Where, in Texas, such a thing as a colored graduate of a college had never been seen, our schools are full of them. Virtue and integrity are respected, though vice is too often not frowned on. The elements of society are sadly mixed. The good and the bad are forced, to a great extent, to mingle. There are no sharply drawn lines between classes, as in more advanced stages of society. The more intelligent and moral people are so scattered that there can be no distinct, impassable barriers drawn. Ofttimes the family ties bind the two extremes. The mother of questionable character, takes delight in educating and refining her daughter. The daughter, though living under the roof of the mother, proves a pattern of virtue and noble womanhood; but she and her mother are indissolubly bound together, and society can give her no recognition, by visit or invitation, unless it also include the mother. Consider this relation of things indefinitely repeated, and you form a not very incorrect idea of negro society in Texas, and not only in Texas, but other States. The common ban, prejudice, that rests upon all alike, irrespective of qualification, or character, operates in its consequential effect like a bond of sympathy, uniting all classes, and preventing that gathering together, every one after his kind, which naturally takes place in normal phases of society.

Certainly the negro of the present is not the negro of the past; nor can the negro of the future, whether he advance or retrograde, be the same, for those peculiarities of action and belief attendant upon, and resulting from, one condition, are not to be looked for in other generations, under other conditions. People say that the negro is peculiar. So be it, but the amusing excesses of action are, in fact, but as the rank weeds that attest the soil's fertility, while proclaiming its uncultivated state. Grain will grow, when planted, though, for years, the weeds dispute the soil.

Nothing is more prominently characteristic of the negro than his religious nature, and his cheerfulness under discouragements. This joyous disposition—this oiliness of his psychical nature, enables him to shed sorrow as a bird the rain. It is because of this elasticity that his friends predict for him a future. This characteristic, in such a marked degree, gives him individuality, which is the spinal column of nations. Break it, and helpless humanity lies groveling at your feet, unable to rise, or maintain itself when lifted; uninjured, it straightens after the heaviest strain. To this wholeness of the natural backbone is to be traced the greatness of Israel after its escape from Egyptian bondage; to it, the successful rising of Holland and Zealand to throw off the Spanish yoke. To its fracture may be traced the conquest of the independent and war-like Aztecs, and the expulsion of the Spanish Moors.

The negro cannot, and does not, ask exemption from the law of survival of the fittest, nor does he seek, in his case, for an abatement of the rigors of its application. "But why so willing to accept a struggle that will decrease, in all probability, your numerical strength?" Suppose it does? If the diminished quantity be accompanied by refined quality, great gain is there. (The wolf undertook to twit the lioness because she had but one cub, while she had many. "True," said the lioness, "I have but one, but *that is a lion.*" There are some hopelessly afflicted with negrophobia, but, friends, if the negro is black, he doesn't mean any harm by it. Besides, he is fast colors.) No one need fear, or hope, the extirpation of the negro. Men may take censuses, showing his rapid multiplication in numbers, while others may seek to juggle the figures thus furnished, to dispute his increase, but without the aid of the one, and despite the denial of the other, there are more negroes in the United States to-day than there have ever been. He will advance much more rapidly now than ever, because he meets better opportunities for improvement, and the general sentiment of the nation, North and South, no longer opposes, but earnestly advocates and sustains those opportunities. (Some may become discouraged at the slowness of his elevation—for men are prone to limit the time when any good thing should be accomplished to the little span of their own existence.)

Surely the God, who spent ages in perfecting the world, can be allowed a few hundred years to round the destiny of a nation.) Surely the God, who could suffer a people to wander forty years on the very threshold of their future homes, in order to bring them into a proper state for possession, could, and will, doubtless, suffer some gropings in the way before the negro can reach the goal intended for him.

HISTORICAL.

Lincoln issued his Emancipation Proclamation in 1863, but much blood flowed to give it effect. Stone River, Chancellorsville, Gettysburg, Chickamauga, and Appomattox were to come, and add their dread pages to the darkest period of American history. But on the 19th of June, 1865, the negroes of Texas became, in fact, free men. The proclamation, then made known to them, struck off the fetters, destined never again to encircle the limbs of a human being in the United States, save as a punishment for crime. Then followed a period of wild rejoicing—wives hastening to rejoin their husbands; mothers seeking their children. Life was in danger. Lawless bands of men were in readiness to perpetrate every species of outrage in the madness of despair. Blue coats were the only conservators of the peace. The Freedmen's Bureau was God-father for us all. Given freedom so suddenly, is it strange that in their simple joy the negroes became intoxicated with liberty!

Realizing, at first, with such difficulty that the boon was really theirs, when full realization came, they regarded every movement which was not fully comprehended, as a step to return them to slavery. Every man of more than ordinary intelligence, especially if able to read—a most rare accomplishment—was regarded with active suspicion, as one working to restore slavery. They had no idea of the magnitude of such an undertaking, and, consequently, did not see the manifest absurdity of their belief that one or two poor black men, like themselves, could restore the curse from which they had escaped. Their suspicion of the power to read and write came from the fact that the only ones who could read and write, of whom they knew anything, were those who had owned them, and felt embittered against them by the result of the war. Therefore, they reasoned something in this way: My former master is an educated man, whose interest suffered by my freedom. He would gladly see me re-enslaved, therefore, all educated men would gladly see me re-enslaved.

They became Republicans, because, as they were told, the Republicans freed them; and for the additional reason, that they instinctively took the side opposed to their former owners, believing that, in so allying themselves, they were aiding themselves.

The terms Democrat, Rebel, and well-wisher to slavery, were to them entirely synonymous terms, hence the ostracism, and fierce hatred, that met one of the race who announced himself a Democrat—a thing which but few in that day had courage to do. for it was really dangerous.

About this time the eyes of philanthropists began to be turned on Texas. The other Southern States were in nearly as bad condition, but not quite, for Texas, away off, thinly settled, populated by mixed elements, was about as bad as could be imagined. Among those who began to think what could be done in Texas for the poor colored man, a helpless drift upon the surface of events, was the African Methodist Episcopal Church. The leading men, filled with a great zeal to elevate their low estate, began to discuss what could be done to bring light, and awaken manhood.

The M. E. Church South, considering the negro membership an encumbrance, made haste, as soon as possible, to set aside the colored membership under their own Bishops, as a separate church. The M. E. Church North, soon began to send missionaries among the negroes. About the year 1867, the Rev. Mr. Welch traveled through the State organizing. Attracted by the sound of the word, North, the colored people joined the church in large numbers, so that soon almost all Methodists were of that church. The General Conference of the A. M. E. Church, in session in Washington, D. C., 1868, first began to consider the advisability of organizing Texas into an Annual Conference District, and it was finally so ordered. Previous to this a few men, bold in the Lord, had come into the State and hoisted the banner of the church.

One day, late in 1867, a tall, black man, with bearded and comely face, stepped from the steamer at Galveston. There was a look of mildness upon his face, and a smile of singular sweetness would overspread his countenance when little children stopped to gaze at him. They were invariably drawn to him as by a magnet. Notwithstanding his mild appearance, there was to be seen the settled and serious air of one who realizes a great responsibility, beset with dangers and fierce opposition.

He was fairly well dressed, and for that day and time, as distinguished from those around him, was of notable appearance. This was Steven A. Patton, one of the first missionaries of African Methodism who braved the dangers, and set foot upon Texas soil. He was from Arkansas, where he had left several motherless children; and, with no stay but his sublime faith in God, and a good cause, he had now come to Texas to plant his beloved Zion, believing that, though he would meet obstacles, yet, when the people understood the church, they would flock to it. Not tarrying in Galveston, where he was in comparative comfort, he plunged into the interior, making his way to Austin, a distance of over two hundred and twenty miles. There were but few railroads in the State then, and he was compelled to go by stage, private conveyance and on foot. He landed in Austin foot-sore and weary, but lost no time in proclaiming Christ, and setting forth the merits of the African Methodist Church. It soon became noised abroad that an African was in town preaching, and multitudes flocked to see the wonder. Their astonishment was not abated when they saw the supposed savage, dressed in clerical black, rise and, in good English expound, in earnest and eloquent words, the text. This was all right, but when he proceeded to announce himself as an African Methodist preacher, traveling in order to gather his brother Africans into a church of their own government, indignation and suspicion blazed forth. The idea that he should call them Africans! That he should try to draw them into his church! There was something wrong there! There was not the least doubt that he was getting ready to put them back into slavery. Why, it was a plain case—he had come among them claiming to be an African, but it was plain, from his language, that he was no more African than they were. There was a bug under the chip, and if he did not leave there he would swing to a limb. Poor Patton! To be shunned as if he were a pestilence—to feel that in all the city, nay, in all the state, there was not one to speak a kind word, or even give a friendly glance! The house where he boarded was under bar, and, at last, opposition became so great, and threats to take his life so earnest, that he was forced to leave secretly. In company with Rev. Jacob Fontaine, Pastor of the First Baptist Church of Austin, then on his way to Nashville, to attend a Convention, he went to LaGrange, Fayette county, Texas. Here began the same persecution and ostracism that had met him in Austin. The same curiosity, at first, to hear "that African," the same threats after hearing him, but he had decided to stand his ground, and die, if need be, at his post. He soon won the hearts of all the children, visited the schools, and sang to them, till Mr. Patton was more beloved by the children than any man in LaGrange. He was so gentle, uncomplaining and forgiving, that even his enemies wondered. They knew that he was not afraid, and his forbearance, under the most aggravating circumstances, nonplussed them. They had never seen the restraining power of Christ's gospel so forcibly shown. Not long after his arrival at LaGrange, several of the prominent colored men began to hold secret meetings, and it was violently urged that he be taken out and hanged. "I know he is a Democrat, trying to put us back into slavery, for I saw him reading a newspaper," was the remark of one of these men. It may be regarded as a sample production. He was repeatedly warned to leave; but he told them that they might hang him, but could not run him. He said he had come among them to do them good, and stood acquitted before the tribunal of his conscience, and his God, of all evil intentions. The father of the writer was asked to join in hanging him, but pleaded for him so successfully that he was never actually assailed. The family with whom he boarded, our family, and one other, were all that took him in, and helped sustain his often almost failing courage. He worked on quietly, but assiduously, and finally succeeded in organizing a church across the river from LaGrange, in a country community, called Bethlehem. This little body, in the midst of sneers, stood by him. His pleasantest hours were spent among this people, who, as they appreciated his character more and more, were more and more drawn to him. The famous Connor family, which has furnished so many preachers to Texas, all joined the church here—from venerable father to youngest son. The few members at LaGrange attended the meetings at Bethlehem, there being no church in the town.

The little band, when they had gathered at the Bethlehem church, away from their bitter enemies (for they never deigned to attend one of the meetings), enjoyed a season of spiritual refreshing, such as only community of dangers in the service of Christ, can give.

But the ball had been set in motion; the stone cut out of the mountain had begun to roll. Some men, who had long believed that the negro could engineer his own enterprises, and who had longed to see the day when it would be so, heard of the African Methodist Church, and its history. "That is the church for me," said they. But how to get to it, or to get it to them, was the question. About this time Bishop Campbell came to New Orleans, Louisiana, to hold a Conference. He was not unaware of the greatness of the Texas field, but as he looked across the water, and heard the sound of the death-dealing shotgun, he thought it not safe to go over, but these men, who had heard of African Methodism, were not to be put off by ordinary difficulties, and when they heard that Bishop Campbell was in New Orleans, they gathered their little all, and started for that city. They were Revs. E. Hammitt, J. Mark. R. Haywood, Burril Secret, A. Cassidy, Lewis Brown, David Wren, Samuel Carroll, Romeo Hill, John Hubert, Hiram Rogers, afterwards such powerful instruments in establishing the church. Here they were ordained by the Bishop, and sent back to begin their self-imposed, and arduous work, determined to endure hardship as good soldiers, in the cause of their beloved Zion. All were men of little or no education, but of great force of character, and native good sense. They began by mounting some sorry Texas ponies, and starting out; one this way, and one that, armed only with their Bible, hymn-book and discipline. Everywhere they went they preached Christ and African Methodism. Everywhere the same curiosity, afterwards turning to hatred, met them. The principal difficulty they met with was the dislike of the people to the word African, and their fear that the whole thing was a plan to reinaugurate the *regime* of slavery. These ideas were encouraged by ignorant leaders, and by others, whose fancied interests demanded the snuffing-out of the new movement. It will be of interest to the readers of this history, to see just how African Methodism gained a foothold. Rev. M. M. Clark was the first representative of the church. He came in 1866, to Galveston, and spent his time in relating, to what hearers he could get, the history of the church, and the causes that gave it existence. It happened that, at the same time, E. Hammitt was in Galveston, whither he had gone to be ordained Deacon by Bishop Marvin, of the M. E. Church South. Immediately after the ordination, he met Dr. Clark, and heard him, in his earnest way, recount the church history, and show why the A. M. E. Church was the church for the negro. Convinced at once, though he had never heard of the church in his life before, he joined and took work at the hands of Dr. Clark, who sent him into what is now several works, including Bryan Station, and Robertson county. He went, but when he proclaimed his mission it was with the greatest difficulty that the conservative counsels of a few restrained the many from actual violence, if not murderous assault, and this, too, in that section of Texas now, where the strongest African Methodists are found, and where all African Methodist ministers like to go. From the time that he let his flag to the breeze, and showed his true colors, many, who had exalted him to the skies, walked no more with him, and with sad heart he learned that, in the perverseness and blindness of the human heart, that which is truly excellent, good and pure, and so acknowledged, may be spurned and rejected when there is discovered in it the least that runs athwart the prejudices of man. But, firm in the belief that God and himself were a majority, he went bravely on. In like manner, Revs. Haywood, Mark, Wren and others, heard of, and seized upon, the church, and went to work. These pioneers were remarkable men; how remarkable none can know who do not realize what they had to undergo. They were ahead of the race—men who believed firmly in its high destiny, and recognized, almost intuitively, the African Methodist Episcopal Church as the agent to further, and help work out that destiny. They were uneducated men, who owed none of their success to showy attainment, or glamour, but entirely to natural force of character, and superior cast of mind. They were the same class of men who were most trusted by their masters, and most feared by them.

After laboring for a year, they were called to meet in Conference, at Galveston. All journeys had to be painfully and tediously performed in wagons, or on horse-back. The State was very thinly settled, so that men sometimes traveled a whole day on their way from the interior to Houston, without meeting anyone. Nor was the way entirely free from danger. The robber often started from the brush, and relieved you from any unnecessary weight, by taking your purse and contents, while you aided and abetted him with alacrity, by throwing your hands above your head, at the persuasive request of the revolver. It was no strange sight to feel the horse shy from the road, and see, as the cause, the body of a man dangling from a tree by the roadside. Men would meet the traveler, if a negro, and to the merry pop of the musical six-shooter aimed at his feet, compel him to execute the double-shuffle, or high pigeon-wing. It was remarkable how much spirit some ministers, thus encouraged, threw into their dancing. They did not justify it on the ground that David danced, as so many people do to-day, but on the ground that David, or any other man, *would* have danced, in a like situation. Through such a sparcely settled country, subject to such interruptions and dangers, the pioneer had to pass to reach Galveston, where the Conference was to meet; but they undertook it cheerfully, commending their wives and children to God.

As has been said, Bishop Campbell did not deem it safe to come to Texas to hold this conference. The Rev. T. W. Stringer, of Mississippi, therefore, presided over it. There were present all of the thirteen before mentioned, and besides these, S. A. Patton, transferred from the Arkansas Conference to the Missionary work in Texas; Houston Reedy, General Missionary, stationed in Galveston, and successor to Dr. Clark. E. Hammitt was chosen Secretary. The Louisiana Conference, which was soon to convene in New Orleans, was, of course, the nearest to Texas, and the Galveston Preliminary Conference recommended the following brethren for orders: E. Hammitt and S. A. Patton, for Elders; the remaining, for Deacons.

Immediately after adjournment, these brethren took passage for New Orleans, where they were solemnly set apart and consecrated for their great work. The Texas men received great attention, for it was known what kind of a place Texas was, and, besides the pluck in them, which all admired, they were objects of general observation for pretty much the same reason that we should regard Cetawayo. But the season of reunion and rejoicing could not last, and finally, with tears in their eyes, they turned away from the civilities of metropolitan life, to return to the abuses and dangers in the line of duty. There were fifteen appointments made, and filled as follows: Reedy's Chapel, Galveston, H. Reedy; Chappell Hill, Washington county, Charles H. Connor; Bryan City Mission, Brazos county, C. B. Foster; Austin Mission, Travis county, R. Haywood; Columbia Mission, Brazoria county, Hiram Rogers; San Antonio, Bexar county, E. Hammitt; Egypt Mission, Romeo Hill; Nolan Chapel, H. Felder; Hempstead Mission, Waller county, John Hubert, Washington Mission, Washington county, Samuel Carroll; Independence, Washington county, John Mark; Corpus Christi, H. Brown; Huntsville, Walker county, Burrill Secret; LaGrange, S. A. Patton; Henderson, Willis Cowan.

God smiled upon the efforts of the missionaries this year, and made powerful their preaching, so that, though they were obliged to hide sometimes, had the church doors pepper-boxed with bullets, were occasionally made to dance, etc., there were great accessions to the church, and from being hated and distrusted alone, it began to be *felt*. When a minister was going his rounds, as noon or night overtook him, he would ride up to the first house of colored people he could find, and alight. No wise preacher ever sat on his horse and asked permission to stop at a house, but he would alight, hallooing all the while. No matter how frowning or forbidding the countenance of the woman who appeared at the door, he greeted her with great unction, as "my dear sister," and entered the house, talking volubly about her fine children, as some of the ebony, naked specimens swarmed in wonder, across his pathway. If the maternal heart was not touched by this, he generally singled out the smallest and dirtiest to be the recipient of a diplomatic kiss, that sounded like an explosion, and usually worked like a charm, for the landlady's countenance would usually relax after this master-stroke of diplomacy, and she would ask him to be seated, inquiring where he was traveling. When the husband and father returned, he would be astonished to find damp chicken feathers at the back door, and savory odors from the "late lamented" issuing from the pot. His astonishment was in no way lessened when he entered the house and beheld, stretched upon the best, sometimes the only bed, the minister, discipline in hand, making himself at home. "It's a preacher!" the wife would whisper. Now came reconciliation No. 2. "Sit down, bud, and let's have a talk," the preacher would say. "Didn't I meet you somewhere? It seems to me that I remember your face." If the man has been anywhere at all, the chances are that the minister had been to the same place, and may have met him. He next proceeds to discover that he and his unwilling host came originally from the same State; or, if this cannot be accomplished, it is a poor preacher who cannot find out that some of his relations were from the same State. Thus, by ingenious talk, the host is won over, and becomes reconciled to the smell of stewed chicken. But the missionary, in telling who, and what he was, did not dwell upon the word "African." He was a Methodist preacher. To his credit, be it said, though, that he never left without reciting the history of his church, and setting forth its claims in full, even at the risk of reversing the good opinion which his genial, friendly manner had caused.

Usually, in that day, the cabins had only one room, and, often, only one bed in that room. In such cases, the bed was given to the preacher, a sheet being stretched between it and the rest of the room, where the family slept upon pallets. In one case, where Rev. R. Haywood was passing through Richmond, Texas, with his wife, and the writer, he and his wife were given the bed, and the writer was given the supper table, about a foot and a half too short, upon which to rest (?) his weary frame. I assure you the call to get up, so that breakfast could be served upon that table next morning, was obeyed with alacrity, and no regret. The circuit-rider's horse was always the object of his personal attention. No matter who fed him, his master was sure to go out and see that he had plenty, or else find the corn bank and supplement the feed. It is not strange that a strong and lasting affection should spring up between the preacher and his horse, for they shared every hardship together in the most uncomplaining way; they knew everybody, and every road. In fact, they were as necessary to completeness as the ax and its handle are. His own horse was the only one that would allow all kinds of bundles, from a shoulder of meet to a feather bed, to be piled upon him; his horse was the only one which knew just what gait was most dignified, and, at the same time, most easy; his horse was the only one that knew when his rider was fast asleep upon him, and respected that slumber. So why shouldn't they be friends, and why shouldn't the preacher repay his horse's consideration, by extra attention to his wants?

Finally, the year drew to a close. The workmen began to count the sheaves, and measure their gains, in order to report to the Conference, called to meet at Galveston, Thursday, October 22, 1868. They came eager to meet each other, to exchange experiences, and compare notes. Gratitude, that, in the midst of all threatened danger, they were still preserved, brought tears to their eyes, as they grasped each other by the hand, and recounted the rugged way they had come. They assembled in Reedy's Chapel, at 9 o'clock, pursuant to appointment, Bishop James A. Shorter, presiding. Thus Galveston had the honor of having the first body of colored men, Methodists, that ever assembled in the State of Texas, to transact their own business, presided over by a colored man. Bishop Shorter, by his genial ways, and philosophical endurance of the difficulties attending the session, won the hearts of the men at once. He was the cynosure of all eyes. A real, live Bishop of any kind was a curiosity, but a negro Bishop was something never before seen, seldom heard of, and now that he was really there, he was the center of attraction for all, both white and black. The ministers, with the exception of a few, were then participating in their first Conference, or deliberative body of any kind, consequently they met, fully impressed with the importance of the meeting, and the novelty, also. There were present eighteen ministers of the Conference, including Rev. T. W. Stringer, visiting from Mississippi. Their names are as follows:

Traveling Elders.—Houston Reedy, Steven A. Patton, Emanuel Hammitt, Johnson Reed (transferred from the Louisiana Conference).

Traveling Deacons.—R. Haywood, Charles Connor, John Hubert, H. Brown, Hiram Rogers, Romeo Hill, Burrill Secret.

Local Elders.—John Mark, Richard Sloan.

Local Deacon.—Lewis Brown.

Local Members.—Charles B. Foster, Samuel Carroll, Campbell Silar, Henry Felder.

Visiting.—T. W. Stringer.

Divine services were held by the Bishop. They sang—

> "Go forth, ye heralds, in my name,
> Sweetly the gospel trumpet sound."

The Bishop then read the First Chapter of Paul's

Epistle to the Collossians. The whole service was one of thanksgiving to God, "Who," in the language of Paul, "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

The Rev. Johnson Reed was made Secretary, and for many years after, continued in that capacity to every Conference, both because of his efficient service, and because no others could be found able to discharge the duty. Elder Stringer, of Mississippi, assisted him.

The following brethren were admitted on trial: David Wren, Frank Green, George Kyles, Campbell Silar, Jacob Patterson, Willis Cowan, Turner Jackson, H. Brown, Burrill Secret, John Mark, Lewis Brown, Emanuel Hammitt, Romeo Hill.

The Sunday services drew immense crowds to hear Bishop Shorter. He was a revelation to all who heard him. The thought of his discourses, urged upon the audience with so much earnestness and power, was such as they had never heard before from one of the dispised race, and many, who had never believed that good could come out of Nazareth, were forced to admit their error. Monday, the 26th, was a field day, set apart to a discussion of the work as it lay before them, and to a rehearsal of experiences during the past year. There was much to tell. One could tell of being refused lodging and a place to preach, and of sleeping in the groves, after having preached there; another could recite, with moist eyes, what a heroic wife endured, how she went often without the necessaries of life cheerfully, rather than intimate, by word or sigh, that she and her babes were suffering, lest her husband might be induced to stop preaching, and go to work; another told of warfares, other than spiritual, in order to carry on his work; others told of narrow escapes from death, but whatever might be the experience of each, all joined in the one conclusion, that the past had not weakened their faith in God, nor shaken their determination, but, on the contrary, had strengthened and nerved them for the future.

"After which," says the chronicler of the proceedings, "the Bishop made some very instructive, as well as impressive remarks, relative to the condition of our people in Texas. He adverted to the many dangers the missionary had been, and would be, exposed to in trying to gather our people together, in order to preach Christ to them, owing to the unsettled condition of the country. He hoped God would open a way for the reception of the gospel, by preparing the hearts of the people to yield to truth, justice and equity." In response to this last sentence, *God has done so!*

On Tuesday morning, 27th, the reports of committees were taken up. One part of the report of the Committee on Sabbath Schools is so remarkable and interesting, as showing the illiteracy of the ministry of that day, that we transcribe it *literatim*, merely italicising: "We would, therefore, recommend that our ministers be required to establish Sabbath Schools in all our churches, in every mission wherever possible; and, *in view of the scarcity of teachers, or incompetency, we recommend that they be instructed to solicit the services of as many of our white Christian friends as may be necessary to carry on the work!*" No need of that now!

The report of the Committee on the State of the Church, is the most interesting, because it gives briefly and clearly, at a view, all that had been accomplished since Clark and Patton first began to preach in Texas. We give it entire:

To the Bishop and Conference:

We, your Committee on the State of the Church, submit the following for your consideration:

We find that the membership of the church has largely increased this conference year, as well as the knowledge of our church government, and also a higher sense of Christian duty, with a growing desire for biblical knowledge, and an educated ministry, and respectable houses of worship. Our organization, under this Conference, extends from Galveston to the Rio Grande, and is composed of the most intelligent and wealthy colored people of the State. Our church property is valued at $12,700, with a membership of 3,000. All these facts we believe to contain the germ of future success in the upbuilding of the church of our Lord and Master, in this part of His moral vineyard.

Respectfully submitted,
THOS. W. STRINGER.
RICHARD HAYWOOD.
CHARLES FOSTER.

Of the 3,000 members, however, only 2,590 were full members; the others were probationers.

The Committee on Admission and orders, composed of Revs. Stringer, Reed and Reedy, recommended as follows: Richard Haywood, Willis Cowan, Samuel Carroll and Charles Foster, for Elders' Orders. Frank Green, Jacob Patterson, Campbell Silar, Turner Jackson, David Wren, George Kyles, Henry Felder, Samuel Harris, Charles Foster and John Felder, for Deacons' Orders.

In accordance with this recommendation, on Tuesday evening, Bishop Shorter proceeded to ordain the candidates. Nothing could have been more solemn than this beautiful and sacred ceremony of setting these men apart for their high office. To the spectators the sight was a new one. None of them had ever before seen the ceremony performed, and this was the first time it was ever performed on Texas soil by colored men, so far as we are aware. To the candidates, it was the taking upon themselves of vows not to be made lightly, and, once made, never to be retracted. As they bowed for the laying-on of hands, deep emotions filled their hearts, and tears trickled down their cheeks. The Bishop's charge was well calculated to impress them that he that taketh hold of the plow, and looketh back, is not worthy of his Savior whom he professes to serve.

The work of the Conference being finished, the men gathered around the Bishop to receive their appointments. Such a thing as a "good" point did not then exist outside of Galveston. We mean good in the sense ministers now use the word—devoid of opposition, and furnishing an easy living. Exhorting each one to make his a good work, the Bishop read the appointments as follows:

General Missionary—Rev. H. Reedy.

Galveston, Reedy's Chapel—Rev. John Reed.

San Antonio, St. James' Chapel—Rev. R. Haywood

San Antonio, Green's Chapel—Rev. Frank Green, (subject to R. Haywood).

Corpus Christi—To be supplied.

Chappell Hill—Rev. Samuel Carroll.

Carmel—Rev. Jacob Patterson, (subject to R. Haywood).

Austin—Rev. David Wren (subject to R. Haywood).

Cold Springs—To be supplied.

Bastrop—Rev. Turner Jackson, (subject to E. Hammitt).

Independence—Rev. John Mark.

Travis—Rev. John Felder, (subject to Samuel Carroll).

Port Sullivan, Nolan Chapel—Rev. Romeo Hill, (subject to Charles B. Foster).

Bryan City—Rev. Charles B. Foster.

Washington—Rev. Charles Connor, (subject to Samuel Carroll).

Hempstead—Rev. John Hubert, (subject to Samuel Carroll).

Houston—To be supplied.

Columbia—Rev. George Kyles, (subject to Johnson Reed).

Wharton—Rev. Hiram Rogers, (subject to Johnson Reed).

A statement of the strength of the church in membership, and the value of its property, cannot but be interesting, by comparison with the showing of today, because it shows, better than any general assertion can, what has been gained, in sixteen years.

According to the reports of the committees having charge of such moneys, there were in round numbers, brought up to the Conference, $129 contingent money; $88 of missionary money, making a total of $217. This was before the Dollar Money law, when the Bishops' salaries were apportioned out to the different charges in the Conferences, something after the manner in which the District meetings assess the Presiding Elders' support. It was rather a precarious dependence, oftentimes.

The amount paid to the ministers, in salary, during the year was:

Reedy's Chapel, H. Reedy	$ 963
Chappell Hill, C. H. Connor	
Bryan, C B. Foster	130
Austin, R. Haywood	222
Columbia, Hiram Rogers	—
San Antonio, E. Hammitt	—
Egypt, Romeo Hill	—
Nolan Chapel, H. Felder	157
Hempstead, John Hubert	9
Washington, Samuel Carroll	10
Independence, John Mark	34
Corpus Christi, H Brown	—
Huntsville, Burrill Secret	—
LaGrange, S. A Patton	186
Anderson, Willis Cowan	—

Making a total of $1,711, about what two men ought to receive!

An examination of the progress and strength of the church, reveals the fact that African Methodism had grown most rapidly, and thriven best in Galveston, Chappell Hill, Bryan, San Antonio. LaGrange, Washington and Anderson. The first four of these are still strongholds of the church, and the others are good points. In Galveston, Chappell Hill and Bryan, the people seemed to be in advance of the rest of the State in comprehending the real mission of the African Methodist pioneers, and readily received them, joining the church in large numbers, from the first. In the others, notably LaGrange and San Antonio, the church had a bitter struggle, and only succeeded by the pioneers being men of the most determined pluck and perseverance, whom nothing could daunt.

While the report may seem small, and is small, as compared with the present, it shows a wonderful increase over the situation a year previous. Think of it—men going out to secure accessions to a church, which the people had never heard of, and which they received with hostility when it was presented to them, and yet, the first Conference of that church held in the State, shows nearly 3,000 members, and church property worth $12,700! Certainly God had been with them.

The Minutes of the Conference of 1870 show the somewhat unexpected fact that, as compared with the Conference of 1868, there was a decrease in the membership, but a large increase in finances. The membership fell from 2,997 in 1868, to 2,735 in 1870, while church values rose to $16,960 against $12,700; and the amount collected for Sabbath Schools was $117 against $44. But the greatest increase is shown in the amount raised for all purposes, as shown in statistical table "A," of the Minutes. Contingent, $13.25; pastors' support, $2,075.50; traveling expenses, $313.50; missionary money, $16.75; Dollar money, $22.30; (this was given by three places, in the following amounts: Galveston, $9.05; LaGrange, $1.75; San Antonio, $11.50—San Antonio was the banner-bearer); Bishop's support, $157.50. Total, $2,598.80. The total for 1868 was $2,002.45—an increase of $596.35. But in order to get at the true growth of the public and missionary spirit of the people in the two years, we must deduct the pastor's support of each year, from its respective sum total, leaving the following result: Collected in 1868, exclusive of pastors' support, $291.45; collected in 1870, exclusive of pastors' support, $523.30.

Among the new members who had come into the Conference, we note Moses Chafen, C. Carr, Abram Kennedy, Sandy Lewis, Owen Manuel, C. Creamer, Randall Green, Henry Wilhite, Joshua Goins, Peter Townsend, George Watts, Monroe Wilson, Daniel

McDaniel, most of whom have since proved giants in the cause. The number of appointments had risen from eighteen to twenty-eight, viz: Galveston, San Antonio, Bryan, Independence, Palestine, Columbia, Corsicana, Brazos, Lexington, Cold Springs, Henderson, Springfield, Carmel, Washington, Travis, Chappell Hill, Houston, Bastrop, Mound City, Huntsville, Round Rock, Campbell, LaGrange; Ellis County, Atascosa, Corpus Christi, Columbus, Austin. The Conference of 1870 had with it the able presence of Rev. B. T. Tanner, D. D., who assisted in the committee rooms most materially, and whose experience did much towards the expedition of business. Revs. C. Connor, Henry Wilhite, Frank Green and John Hubert, were ordained Elders. The missionary spirit was actively alive in this Conference, and several new missions were formed.

The Ohio Conference presented, through Bishop Shorter, $40 to the Texas Conference, for which the Conference tendered their earnest thanks. It encouraged the battle-scarred veterans to think that their brethren, in the North, had not forgotten their needs, but were in sympathy with their privations, and sought to alleviate them. After a harmonious session of five days, the Conference adjourned to meet in Chappell Hill, in 1871. During the remainder of Bishop Shorter's term the growth was steady. It would only take up space to speak in detail of that growth year by year. It is sufficient that we are able to chronicle all the most important enactment that took place, with occassional statistical comparison. The General conference of 1872 gave us Bishop Brown, who had first become acquainted with the Southern field as a missionary of African Methodism, in New Orleans, about the year '64 or '65. We pass to the conference held at Austin, January 24th, 1874, because it was here that the crying demand for better educational facilities crystalized into the steps that led to the founding of Paul Quinn College, destined, if managed by wisdom, to be the glory of the State, and a blessing to the world. Rev. J. Reed was made Secretary, as had been the case in all the other conferences. In fact, for many years there was no one in the conference who could fill Rev. Reed's place. He was an indispensible part of the conference organization, and if, by any means, he was late, the Conference sat down to wait until he did come. A man of fine business talent, he was genial, and beloved by all the brethren. The Austin Conference had with it Rev. J. H. W. Burley, Financial Secretary, and Prof. J. E. M. Gilliard of Baltimore, Md., whose subsequent career forms one of the most interesting chapters in the history of the church and the deep damnation of whose taking-off no flight of time can obliterate. Indeed, for many reasons, this Conference was the most important, if we except the first, which had been held, and it may be said to mark an epoch in the Church's history in this State.

A glance at the roll shows the following names:

Presiding Bishop—John M. Brown, D. D.

Traveling Elders—Revs. John Mark, Willis Cowen (absent), E. Hammitt (absent), Johnson Reed, R. Haywood, Samuel Carroll (absent), Lewis Brown, (absent), Henry Wilhite, Campbell Silers, Harrison Brown, (dead), Charles Cannon, John Hubert, Frank Green, John Tilden, C. B. Foster, (expelled), and Peter Townsend.

Visiting Brothers—Revs. J. H. W. Burley, Financial Secretary of the General Conference of the African Methodist Episcopal Church; J. E. M. Gilliard, of Baltimore, Md.

Traveling Deacons—Revs. Abraham Kinada, C. Carn, Moses Chafem, David Wren (dead), Joshua Gains, Hiram Rogers (dropped), Sanda Lewis, Daniel McDaniel, John Peterson, Randall Green, William Luke, Owen Manuel and W. R. Carson.

Traveling Preachers—Revs. Lemuel Hatch, Monroe Wilson, Sampson Brown, Josephus Younger, Green Taylor, George Connor, A. F. Jackson, Coleman Mathena, W. F. Love, J. E. M. Gillard, Ashbury Boyd, Caleb Nitus, John Evans, J. F. Bradley, Jesse

Herone and James Smith.

Local Deacons—Revs. Henry Tilden, Joseph Morgan, George Watts, Caroline Sledge, William Crage, Moses Irvin, Charles Long, Edmund Little and Thomas Madison.

Local Preachers—Edward Kinslay.

The remarks of Bishop Brown at the opening were glowing, and gave the keynote to the spirit of the Conference. Many, who had come in weary and and disheartened, took fresh courage.

He alluded, in the most feeling terms, to the deaths of the venerable father, Bishop Quinn, and Revs. David Wren, Harrison Brown and Green Duncan.

A friendly spirit of rivalry had been growing among the P. E.'s, and this led to the closest attention to, and sharpest criticism of, each other's reports. When Rev. R. Haywood, Presiding Elder of the San Antonio district, reported 2234 members, 379 probationers, 38 local preachers, 54 exhorters, 36 churches, value, $20,000; 20 Sabbath Schools, 681 pupils, 26 teachers, 875 volumes, $567.50 support, it raised quite a warm discussion, because those figures represented an increase of $800 over the previous year's report. The brethren said it could not be. So they had it—Elder Haywood *pro*, and others *con*. I believe he came out ahead. If the reader will here compare the report of the San Antonio District with that of the whole Conference in 1868, he can form some idea of the strides African Methodism had made in 6 years. In the district there were only 300 less members. 1 less local preacher than in the whole State in 1868; over twice as many exhorters, four times as many churches, of nearly twice the value; one and a half times the Sunday School scholars, one and a half times the number of Sabbath Schools, twice the number of books. Surely, God had heard Bishop Shorter's prayer!

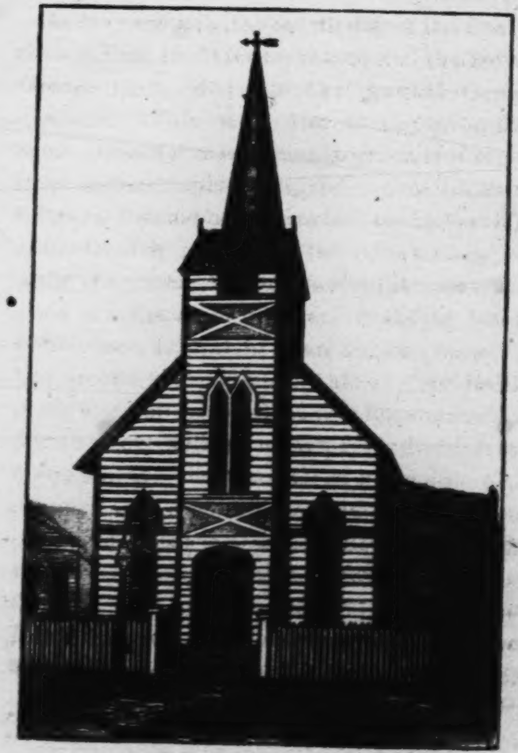
W. R. Carson, A. F. Jackson, John Evans, J. H. Johnson, J. E. M. Gilliard, J. C. Akers, W. F. Love Alex. Johnson, Jefferson Franklin and Nelson Howell, were this year admitted on trial.

Wm. F. Love, A. F. Jackson. J. E. M. Gilliard, Green Taylor, John Evans, Coleman Mathena, Peter Oliver, John Franklin, J. H. Johnson, J. F. P. Bradley were ordained Deacons.

Wm. Leake, Sandy Lewis, and Joshua Qoins, were ordained Elders.

On Tuesday, January 27th, in the afternoon, Rev. John Mark preached the missionary sermon, and with such effect, that we read in the minutes that many hearts seemed to be affected, judging from the silent tears that stole down their cheeks. No doubt from the able manner in which he handled the subject, it will be remembered by many who heard it long after he is gone from labor to reward. The reverend father was at this time eighty-three years of age, and had spent fifty-one years of that time preaching. His text was from the XX Chapter of Matthew: "Call the laborers and give them their hire." There was something indeed touching in the scene—this old man, who had attached himself to the A. M. E. Church among the very first, and had borne his part in the most unpromising days, now coming forward with tottering feet, and quivering hands, and, as he gazed into the blessed land he was so near, urging forward the young and strong to go on in the work to which he had given his life. No wonder men wept, when they beheld his unquenchable spirit rise triumphant over age and infirmity, and rejoice in the "hire" so soon to be his. Such was the material that planted African Methodism in Texas. Part of them have crossed the flood and part are crossing now.

During the deliberations, the Rev. Wm. Philpot, of the M. E. Church South, who was an honored visitor, stated that, in 1866, he was the pastor in Galveston, and assisted in turning over to the A. M. E. Church the property now held and owned by them. He had worked for the success of the A. M. E. Church, because he believed it to be the home of the colored Methodists. His reference to the turning-over of the church property, owned by the A. M. E. Church in Galveston, will serve to answer the question that may, ere this, have arisen in some minds. How did



REEDY'S CHAPEL, GALVESTON, TEXAS.

we acquire $8000 worth of property in Galveston in such a short time ?

On January 28th, the fourth day of the Conference sitting, Rev. H. Wilhite moved that the Texas Conference be divided into two Annual Conference districts. This gave rise to violent opposition. Some opposed it on sentimental grounds of seperating from beloved co-laborers, and others, because they believed it would be detrimental to the best interests of the Church. As a rule, the older men opposed it, while the young workers favored it. Rev. R. Haywood was the main opposer. Standing before the Conference, as straight as an Indian, his soft white hair around his head like a halo of glory, he pleaded in the most impassioned manner for continued union. But the Rev. Wilhite, while paying due deference to his opponent's views, sustained his motion with such success that a Committee on division was appointed, composed of Revs. Johnson Reed, W. R. Carson, Frank Green, R. Haywood, Joshua Qoins, J. E. M. Gilliard, and J. H. W. Burley. Whether the Rev. Haywood's persuasive powers prevailed, cannot now be said, but certain it is that the Committee reported in favor of leaving matters in *status quo*, which was done.

During the interval between the Conferences of '73 and '74, Revs. David Wren, Green Duncan, and Harrison Brown passed away to take station among angelic hosts. Brothers Wren and Brown joined the Conference in 1868, at Galveston, and had always been ready at the call of duty to go. Brother Green Duncan came to the church in 1872, and did faithful service in his Master's cause, till the summons came. It is one of the thoughts that always arises as brethren grasp each other's hands to leave the Conference for their assigned fields: Shall we ever meet again? No one can feel the weight of that question, unless he has seen the poor servant of God reviled and ridiculed, forced to cross unwelcome thresholds, and endure burning taunts, going about his Master's business. What wonder that as the time of parting came, these words should leap to their lips:

"And let our bodies part, to different climes repair,
Inseparably joined in heart, the friends of Jesus are."

At 3 o'clock P. M., on Thursday, Jan. 29th, Rev. Johnson Reed preached the funeral sermon of these brethren, taking for his text the comforting words of Paul:

"For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him."—Thess. IV, 14.

It was a review of what they had done for God and African Methodism, couched in the most beautiful language, but as the speaker stood by the bed-side and pictured the "peace that passeth all understanding," that was theirs, the fountains of all hearts were broken up, and strong men bowed themselves.

These men were links connecting the first beginnings of the church with the development of that time, and as such, they deserved peculiar respect and love. The Committee on Memorials brought in a feeling report. Revs. J. E. M. Gilliard, Johnson Reed, E. Hammitt, R. Haywood and John Mark, formed the Committee.

The Committee could not then know that two years later, he, whose name stood first on their report, was to fall a martyr to the cause. He who came last among the names could look over the hills and see the pale horse and his rider coming for him, and was waiting, because the weight of his eighty-three years warned him, but Prof. Gilliard, in the strength of manhood and middle age could reasonably expect longer life, and no premonition came to him of how he was to go. So it is, men pen sentences which prove their epitaph. The Committee on Temperance brought in a practical report, embracing the following suggestions, which ought to be pasted on every pulpit, framed in every parsonage, and made binding as law, by being inserted in the discipline of the convention:

1.—All Ministers found buying, selling, or using intoxicating drinks to be silenced for one year.

2.—That all Ministers be cautioned against the sin of gluttony (Hear, O, ye chicken annihilators !)

3.—That all Ministers be cautioned against needless self-indulgence in sleeping longer than is necessary for rest. (Awake, thou that sleepest !)

4.—That all Ministers be cautioned against wasting the time that ought to be spent in study. ("Give attention to reading.")

5.—That all members abstain from the use of intoxicating drinks, at any time and place. (This was written for you. "Thou art the man.")

6.—That they refuse to offer their guests at weddings, dinner-parties or entertainments of any nature whatever, any kind of intoxicating drinks, whether spirituous or malt.

8. That, as there is no habit more disgusting than that of the filthy use of tobacco, all pastors are earnestly recommended to abstain from its use and all pastors and class-leaders to remonstrate with the people against using it. (Have you done so ?)

8.—That every Minister preach one sermon a quarter, to his entire membership, on the subject of intemperance. (Have you done so ?)

But, alas ! Reports of Temperance Committees have degenerated into mere rhetoric. No one notices them, and sometimes the Committee writes the report in haste, so as to be in time to a dinner where wine and beer are served.

The growing intelligence of the people began to demand an intelligent and studious ministry. The pew was beginning to say to the pulpit, "keep ahead or turn aside !"

The demand for education had long been felt among the Ministers. The absence of any facilities for higher education, lead to a discussion as to what could best be done to fill the void.

Bishop Brown, from the first, had taken an active interest in the matter, and had advised just what was afterwards done, the establishment of a High School in Texas. The Committee on Education, at the close of their report, say :

In conclusion, we can, and do propose the inauguration of a Connectional High School and Institute, for the benefit of our ministry and membership; and we hereby recommend that all (of) our members interest themselves actively by getting subscriptions for this worthy purpose.

J. E. M. GILLIARD,
JOHNSON REED,
RICHARD HAYWOOD,
J. H. W. BURLEY,
SANDY LEWIS.

P. S.—Since the above was presented, we are glad to report that a connectional A. M. E. Institute has been started, and its location fixed. Austin, the Capital, is selected as the point of location of said institute for the first year, it being deemed the most available.

This postscript had its origin in the action of the Conference after the report was read.

On motion, the Bishop was authorized to appoint five members of the Conference, to constitute a Board of School Directors for the Conference High School, located at Austin, for the education of young men for the ministry:

Revs. Johnson Reed, Richard Haywood, A. F. Jackson, E. Hammitt and William Leake.

Conference resolved itself into a committee on the subject of education. Rev. John Mark was elected chairman and Rev. J. C. Akers, secretary.

Rev. Johnson Reed stated that the propriety of locating a high school in the State of Texas, for the education of young men for the ministry, without regard to religious creeds, had been agitated, to some extent, by himself and others; and that the citizens of Washington county would subscribe over $1,500 for a school of that kind, if it should be located in that county.

Brother Moses Madison, a citizen of that county, being present, was called upon, who also stated that he had taken much interest in the school question. He presented to the Conference a list of the names of persons, who had subscribed nearly $2,000, with the view of having the school located in Washington county.

The Bishop stated that he would like to see a high school started in Texas, under the supervision of the A. M. E. Annual Conference. He said many of our Conferences already have started them in other

States, where they were less able to support such a school than the people of Texas. He gave many reasons why a school of that kind should be started at once.

Rev. J. H. W. Burley, of Washington, D. C., made a short address on the subject, in which he stated that it was very important that we, as missionaries, should do all we could in elevating the colored race by every means in our power. That education is the prime lever for that purpose there can be no doubt, and that a thorough course of collegiate training was highly necessary to every Minister of the A. M. E. Church, and that the masses must also be educated. His remarks were listened to with much attention.

Rev. Green Taylor moved that a high school, for the purpose of training young men for the ministry, be started at once, and that the same be located at the city of Austin, the first year, after an interchange of views on the subject. Motion carried.

The following named members of the Conference subscribed the amounts set opposite their names for the support of said school:

NAMES.	AMOUNTS.
Henry Wilhite	$25 00
John Mark.	10 00
Johnson Reed	10 00
Campbell Sliers	5 00
J. E. M. Gilliard	10 00
J. Qoins	5 00
S. Lewis.	2 50
Frank Green	5 00
A. Kennedy	25 00

William Leake	2 50
A. F. Jackson	5 00
J. C. Akers	5 00
Green Taylor	10 00
J. F. Bradley	2 50
H. Felder	5 00
E. Johnson	3 00
Peter Townsend	10 00
Thomas Madison	5 00
C. Nitus	5 00
H. Jackson	5 00
P. Oliver	5 00
W. R. Carson	10 00

Rev. Henry Wilhite moved that the building used by the A. M. E. Church, in Austin, be also used for the Texas A. M. E. Conference high school for the present, until the Board of Directors could make other arrangements. The motion was carried.

This was the beginning of Paul Quinn College that is now located at Waco, Texas. It will be observed that the original intention was to establish a school for the "purpose of training young men for the ministry," but since that time its scope has been widened, and the course of study is that found in all first-class colleges. No one could then foresee to what proportions the action of the Conference would grow. No one knew how much time, labor, planning, and laborious thought, must be put upon the work before it could be brought up to even their idea, which was then crude, indeed. But they made the start, substituting pluck for experience, and zeal for wisdom, often-times. All felt that, in voting into existence a school of this character, they were doing a solemn thing—something that, in its success, must be a glory, if not *the* glory of their lives, or that, in its failure, must cover them with ridicule. There was not wanting those who laughed at the attempt, and prophesied an early death to the enterprise. One old man said, "When dem darkies git a college de hair will be on de sole of my foot an inch long." They have the college, but I am not informed as to the capillary growth of the worthy brother's foot.

Prof. J. E. M. Gilliard, transferred from Baltimore, Md., was left in charge of the Austin church, and ordered to open the Conference High School as per instructions, which he did shortly after adjournment of the Conference. The writer was among the first to be enrolled. It was soon a full school, despite the fact that there were two others in the city. At that time there was odium attached to being an African Methodist. It was said that all the first-class people belonged to the Baptist and M. E. Churches. Let it be remembered that it was from Austin that Rev. S. A. Patton was forced to flee for his life when he attempted to introduce the church. The church had gained a foot-hold, finally, however, but had never grown strong. It was a weak and puny child, whom no one commiserated. The African church was not counted, or barely counted, in any union church movement. The house of worship which they had was a rough, unplaned, barn-like structure, unpleasant to look upon, and uncomfortable to sit within. It was the worst looking church in the city. The membership was the smallest. The Sabbath school was the weakest. If we turned out in procession for a May party we painfully felt that lack of inspiration that is said to come from members. We, scholars of the "A. M. E. Conference Connectional High School and Institute," failed to see anything grand in the situation, except the vast extent of name, which stretched in perspective before us, when the gentile boys pelted us with stones, which, it seemed to us, Satan had scattered so plentifully over the city for that very purpose. If we asked for bread, they gave us about twenty-five stones as hard as they could whizz them. But Prof. Gilliard was hopeful of the future, and cheerful. His great abilities made him noted, and for that reason his sermons began to be better attended, and his school to be patronized.

Of this remarkable man I shall speak more fully further on. He was a wonder to the white people, because they did not suppose a "nigger" could possess the ability and bearing which was his. He was a wonder to the colored people, because they didn't think so, either.

This was the status of the church about this time. The Conference did much in adding to the strength of the church, and in increasing the respect of the people for it. We shall note the growth of the educational plant here, made from time to time, and see the gradual and difficult process by which a college was founded in Texas.

The reports this year (1874) showed a wonderful increase in all respects, and it is not too much to say, that that increase was an indication of the spread of intelligence, growth of manhood, and subsidence of prejudice throughout the State.

The increase in membership, church values and finances, reported at this conference, was very marked. There were 5,783 members, 1,291 probationers, making a total of over 7,000; 91 local preachers, 128 exhorters, 54 churches, valued at $43,610; making the average value of each church about $800; 3 school houses; 2 parsonages—the one in Galveston, and the one built in Houston, by Rev. A. F. Jackson, valued at $2,200; 47 Sabbath schools, with 2,202 scholars, 125 teachers, 2,401 volumes. Galveston (103), Chapell Hill (390), and San Antonio (100), had the largest memberships to be found in one church. The largest Sabbath school was in Galveston, (167). The largest Sabbath school library was in San Antonio, (400 volumes). The financial report was not less encouraging than the other: Contingent money, $24.25; pastors' support, $3,369.45; traveling expenses, $671.40; Sunday school collections, $941.90; missionary money, $40; dollar money, $619,55; foreign missions, $19; P. E's. support, $604.50.

Galveston led in Pastors' support, paying $950; San Antonio followed with $525.25. The Galveston Sabbath school raised $671; the San Antonio school raised $125; the other sums were in amounts less than a hundred dollars. Galveston led in dollar money, with $90. These reports show the rapid growth of the church, but they are as nothing compared with some of the magnificent reports of later years. The Conference of 1874 was not only remarkable for the dignity of its deliberations, and as being the one that called Paul Quinn College into existence, but for the lasting impression which the eloquence and intelligence of those who occupied the pulpit, made Bishop Brown, Revs. Reed, Burley and Gilliard, reveal to the people more negro ability and power that had everentered into their minds before.

Prof. Gilliard was appointed to preach the first Sunday of the Conference, at 3 P. M. He doubtless had made careful preparation, but he preached to an ideal audience, rather than to the real one before him. Having had no acquaintance with the South or Southern people, he made no allowance for their lack of education, and launched out into a learned dissertation upon some abatuse theological point. His language was of the finest choosing, but as sesquipedalian words followed each other in rapid succession, the predominant feeling among the people was one of amazement, still it was easily seen by all that a superior man was addressing them. He was left in charge of the Austin Church in order to conduct the Conference school established, and opened with some twenty pupils.

The Conference that met in December, 1874, at Corsicana, showed a considerable increase of members—Alexander Scott, J. R. Bryan, Wm. Buchanan, Wm. Barrett, John H. Connor, Monroe Connor, Geo Jackson, G. G. Rogers, Samuel Scott, A. M. Morrison, A. H. Coleman, Charles Thomas, Joseph McHamlett, Joseph Cremer and D. C. Carmichael.

The Committee on Religious Services made strong appointments all the way through, but none stronger than those commencing with the missionary sermon, Saturday night, by Rev. J. Goins, and running through Sunday—at the A. M. E. Church; Rev. Johnson Reed, at 11 A. M.; Bishop Brown, 3 P. M.; Rev. Hammitt, 7:30 P. M.; at the Baptist Church, Rev. W. R. Carson, 11 A. M.; Rev. Peter Townsend, 3 P. M.; Rev. A. F. Jackson, 7:30 P. M. All these preached powerful sermons, which did much good in strengthening the cause in the city. None heard them without being impressed that there was most excellent apostolic timber in the A. M. E. Conference of Texas. It had already begun to be generally admitted that the African Methodist ministers were the most energetic, business-like, and well-read ministers among the race.

Brother Willis Cowen was superannuated this year, and the Conference was called on to mourn the death of Rev. David McDaniel, who died during the year. When the question, "When and where shall our next Conference be held?" was asked, the answer was postponed till the committee on Division of the Conference reported. It was the same committee that had been appointed at Austin, and had asked further time. The passage of a year did not abate their opposition, as is shown by their report:

To the Bishop and Conference:

We, your Committee, beg leave to submit the following:

We have had the subject of Division of the Texas Annual Conference District under careful consideration, and, after mutual deliberation, we would recommend that it remain as it now is, for the following reasons:

1.—We have but few business men in the Conference who are willing to take hold and aid in expediating its business.

2.—We do not believe that the best interests of the church demand it.

JOHNSON REED,
RICHARD HAYWOOD,
W. B. CARSON,
J. GOINE,
J. H. W. BURLEY.
FRANK GREEN,
J. B. M. GILLIARD.

This report was at first approved, but the Divisionists, rallying, secured a reconsideration of that vote, and, in the debate that followed, their eloquence, as they pictured the young Conference going out as a giant to new fields of conquest, compelling men to come in, produced a change of heart in the Conference, and the motion to approve was lost. A direct vote on division was then taken by request of the Bishop, and the motion to divide prevailed by a majority of two. *All hail to the two!* The Bishop then appointed, as a committee, to fix the line of division: Revs. Henry Wilhite, Joshua Goins and Wm. Leake. They made the Brazos river the line. The two Conferences were known as the Texas and the West Texas Conferences, the Texas being the mother Conference. From this time on we must notice two Conferences instead of one. Bishop Ward began his first year's work in this State by presiding over the West Texas Conference, which met in St. Peter's Chapel, Columbus, Texas, Dec. 9, 1876—Centennial year. Those who belonged to this Conference were:

Elders—Johnson Reed, R. Haywood, E. Hammitt, Wm. Leake, J. H. Johnson, Peter Townsend, Frank Green, John Hubert, John Felder, W. F. Love, C. H. Connor, Campbell Silar and W. R. Carson.

Deacons—Rufus McGhee, Joseph Morgan, George Connor, C. Nitus, George Watts, Randall Green, B. McQuirter, T. Madison, W. Buchanan, M. Wilson, A. Scott, A. W. Jones, S. Lovett, Jno. Peterson, P. Oliver, W. F. Love, J. C. Aker, R. Johnson and Coleman Mathens.

Traveling Preachers—J. W. Gilmore, J. Smith, Riley Johnson, S. O. Fantroy, D. J. S. Miller, Van

Carmichael and J. H. Connor.

Local Deacons—Henry Felder, Charles Long—H. Wilhite, P. E., Galveston District, visiting.

Brothers Coleman, Mathena, J. Herron and E. Kinslow died during the Conference year.

Rev. W. F. Love was ordained elder at this Conference. Great interest was manifested in the college, then called Waco College. The history of the location of the college in Waco, in brief, is as follows: After having been one year in Austin as a high school, an agent was appointed to collect money, and the place offering the greatest inducements was to have the location. Brother Moses Madison, one of the oldest and staunchest members of the church, and most enthusiastic supporters of the college idea, offered to donate twenty acres of land for a site, if they would locate it near his residence, in Washington county, and at one time it came very near being located there, but the Rev. W. R. Carson, agent, so enthused the people all over the State, that they began vieing with each other as to which place should raise the most money and capture the college. The people of Waco, with unexampled generosity and zeal, opened their purses, and by their liberality distanced all rivals. All denominations went to work with subscription papers, and so they gained the college. A tract of land was bought on the west side of the Brazos river for a site, which was afterwards changed for twenty acres on the east side, where the college now stands. The exchange created great dissatisfaction in many minds, but the trustees deemed it for the best, and so made it. The name, Paul Quinn, was given the institution by Bishop R. H. Cain, when he took charge of the District. The Columbus West Texas Conference elected as trustees of this institute: Johnson Reed, W. R. Carson, E. Hammitt and W. F. Love. The election of these trustees is explained by reading the report of the Commitee on Waco College:

To the Bishop and Conference:

We, your Committee, beg leave to report as follows:

We have examined the accounts of the Agent of Waco College, and failed to find any facts included in said report legalising the Board of Trustees of Waco College. Therefore be it

RESOLVED, That this Conference at once proceed to the election of four trustees for "Waco College," and that the Texas Conference elect three trustees, and that they jointly constitute the Board of Trustees for Waco College, and that said College be known as the property of both conferences, and that their interests be one and the same in said institution of learning.

We further recommend that all books, papers, monies and property, of said college, in the possession of the agent, be turned over to the "Board of Trustees" so elected.

And we further recommend that said Board, when elected, shall proceed at once and do all in their power to carry this enterprise to a grand success.

J REED,
E. HAMMITT,
H. WILHITE.

The Committee on Education, as a part of their report, say:

In reference to "Waco College," at the District meeting held at Chappel Hill, March 26, 1876, W. R. Carson was elected agent, and authorised to select a suitable location for said college. The nine trustees agreed to give the agent ten per cent. of all monies collected to help pay the purchase money of ten acres of land in the city of

Waco, which has been purchased for two thousand dollars. We find the agent has collected $752, leaving a balance of $1,348. We request this Conference to take steps to secure the ground, and resolve that on returning to our work, we will lay the claims of Waco College before our people, collect all the cash we can and forward the same to the agent; and that we raise $5.00 in every charge by the 25th of December, 1876.

W. R. CARSON,
J. C. AKERS,
W. LEAKE.

Following this we give the report of the Trustees of Waco College:

To the Bishop and Conference:

We, the Trustees of Waco College, did, on the 25th day of March, 1876, elect W. R. Carson as agent to collect money for the purchase of ten acres of land, in the city of Waco, for college purposes; and we further agreed to allow him his traveling expenses. We recommend, therefore, that this Conference allow him the traveling expenses; and go into an election of trustees; and request the Bishop to appoint an agent for this institution of learning.

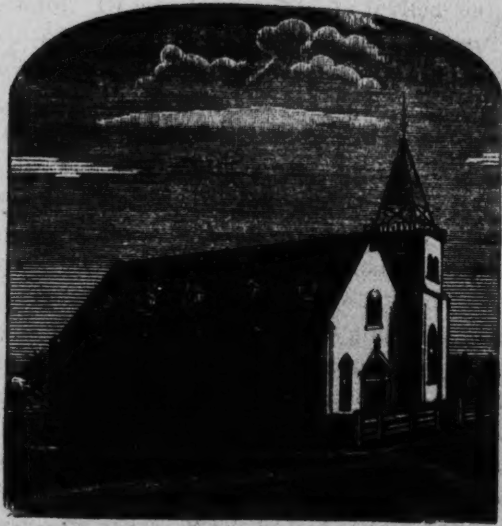
Signed—J. M. Brown, Chairman; E. Hammitt, Geo. Watts, Wm Leake, Alexander Scott, Jas. Love, John Hubert, W. R. Carson, Moses Watson, Trustees.

It will be seen from this by what steps the work moved on. About $435 of dollar money, 3,277 members, including probationers, 22 churches, 3 parsonages, value $13,750, 31 Sabbath schools, 1546 scholars, were reported.

The next Conference, which met at Brenham, shows the admission of Russell Deal, E. Jordan, A. Tetford and H. Daniels, into the Conference on trial, and the death of Wm. Wright. Rev. Geo. Watts was ordained elder. At this session, Revs. J. Reed and G. W. Swan were elected trustees of the college. Appropriate resolutions were passed on the death of Rev. Wm. Wright, who joined the church in 1872, and was licensed to preach by Rev. Peter Townsend. The tables show a falling off in membership, churches, etc.

The Texas Conference of 1876, which met in Dallas, will ever be memorable for one thing, if for nothing more—it was the Conference that was called on to mourn the death of Rev. J. E. M. Gilliard, of whom mention has been made in these pages before.

Rev. J. E. M. Gilliard was a man of most excellent culture. I think that at that time he was without a colored peer in the State of Texas, for education and extensive travel. He was acquainted with the Spanish, French, Italian, German and Latin languages, and could converse fluently in the Chinese. He had spent some years in China and California. During his stay in Austin, as pastor, and Principal of the Conference High School—the gem of Paul Quinn College—he became a great favorite with the Chinese who kept laundries in the city. They came to his services and brought him little toys of unique and delicate workmanship. He was, however, the last man for Texas at that day, for he made no concessions—not the least to any man, white or black, especially white, standing sturdily and stubbornly upon his manhood. He soon became involved in difficulties on the start, with both white and colored, and this tended to destroy his usefulness. He was an indefatigable student, and it was feared



A. M. E. CHURCH, SAN ANTONIO, TEXAS.

by many that such close application unsettled his mind. He was finally removed from Austin, and sent out in the State to travel for the school, but he met with some difficulty even then. He was a man who would go into a white church and take a seat forward. Of course, he would be invited out. and this indignity he resented. He was frequently attacked; at one time, while in Waco, being knocked down, as he came from the church, by some one with a brick-bat, for some remark he had made.

He was afterwards appointed Presiding Elder over the Palestine District, and it was while serving in this capacity that he was killed. The facts are briefly these: He went to Wills Point, Van Zandt county, and hired a buggy to go out to his appointment in the country. As he was preparing to get in the buggy (a lady was accompanying him) a ball was thrown by some young men towards the horse, tending to frighten him. Prof. Gilliard asked them, in a polite way, not to frighten his horse, but they took offense, and one of them approached him threateningly—swearing. When he had come a certain distance, Prof. Gilliard put his hand behind him and told him not to come any further. He stopped. Prof. Gilliard met his appointment, but on his return from Wills Point, he was arrested for carrying concealed weapons. He was taken to a stable to be guarded during the night for safe keeping, there being no jail in the town. Two or three young colored men, who, possibly, suspected foul play, offered to stay with him for company, but one of the guards said, "Boys, you can go home, we will take care of the parson." Prof. Gilliard told them good-bye, adding that he never expected to see them again. All was quiet till away into the night. He was lying down reading a paper, when the deadly crack of a gun sounded out sharp and clear, and Prof. Gilliard was dead. As he fell back, it is reported that he exclaimed, "My God! this is foul murder!"

The assasins were never brought to trial. Thus died one of the most remarkable men that has ever figured in the history of the church. The news of his murder sent a thrill of horror to every heart, for he was known all over the State. The writer, who seemed to be a favorite with him, was sitting in Old Bethel Church, Philadelphia, where a rousing temperance meeting was being held, when Rev. B. T. Tanner took the platform to speak, and in his address alluded to this murder. It was the first news of it that reached me, and was like thunder from a clear sky.

Prof. Gilliard was almost Addisonian in the chasteness of his language. He was of slender build. light complexion, sharp, restless, dark eyes, broad, high forehead, and thick curly hair, very nervous and uneasy in his movements. The Committee on Memoirs was called upon to draft resolutions on the death of another of the Conference members—an old veteran who had been doing incessant and effective work in the ministry for forty-six years—Rev. Willis Cowan.

ON MEMOIRS.

To the Bishop and Conference :

Upon us has been devolved the sad and painful task of bringing before you tidings of the death of two of our most distinguished and beloved brethren and co-laborers in the spiritual vineyard of the Lord. Yes, two of our dear brethren, one of whom, who, for youth and activity, represented the spring of life; Brother J. E. M. Gilliard, full of joyful expectations, consecrated zeal and earnest devotion to his Lord and Master, upon the very day, returning to celebrate his natal morn, when his mother bore him to the world, WAS SHOT TO DEATH BY MIDNIGHT MURDERERS! Thus fulfilling the Scriptures—

"And some of you shall be killed."

We are not permitted to follow the sorrowful details incidental to the untimely demise. But for a moment our sorrows are borne away by the same strong wings of faith that wafted his immortal soul in the realms of eternal glory; and now he lives with God, far removed from earthly toils and cares.

MARTYRED JUNE 6, 1876. Dying triumphant AT HIS POST. PAX.

The other death to which we now turn, is that of Rev. Willis Cowan, an old soldier of the cross, representing to us the winter of age, full of days and the glory of God. This brother insisted on resuming his place at the Post, doubtless feeling the coming of the messenger of Him who hath said, "Blessed is that servant who, when his Lord cometh find him so doing." Struck by the hand of that same death (though in a milder form) that took the blooming youth, the hoary locks of winter passed to the silent tomb. And to-day their lifeless limbs stretched out in Death's repose, are waiting the trump of God, when they, and we, and all God's ransomed host, shall enter into the rest prepared for the people of God.

Your Committee recommend that suitable remarks should be made in memory of these illustrious dead. And that this Conference, in a body, visit the silent tomb of the late Prof. J. E. M. Gilliard.

Rev. Willis Cowan, died October 30, 1876, aged 70 years ; preached 46 years.

J. W. RANDOLPH.
H. WILHITE,
W. R. CARSON

After Prof. Gilliard's death, his district—the Palestine—was, for a while, merged into the other three—the Galveston, Bryan and Dallas; but it was afterwards again separated. There were twenty-nine appointments in this Conference, and the following membership:

Presiding Elders—Henry Wilhite, R. S. Lewis, J. Goins and J. E. M. Gilliard, deceased.

Traveling Elders—J. W. Randolph, A. G. Marment, John Evans, Samuel Carroll, G. E. Taylor, A. F. Jackson, Owen Manuel, Willis Cowan, deceased, H. A. Coleman and J. H. Hurley.

Traveling Deacons—C. Cramer, T. V. B. Davis, Nelson Lee, Charley Carr, Abraham Kenedy, Geo. Jackson, Carolina Sledge, J. F. Bradley, J. R. Bryant, J. Younger, Lemuel Hatch and J. McHamlet.

Licentiates—C. W. Porter, F. H. Briscoe, Davie Carr, Monroe Conner, Daniel Thompson, Charley Thomas, Wm. Barrett, L. Blue and Wade Rutherford.

J. H. Hurley, transferred from Tennessee Conference. W. R. Carson, transferred from West Texas Conference.

Visiting Brethren—F. Green and W. F. Love, General Missionaries from West Texas Conference.

Revs. C. W. Porter, Wade Rutherford, E. Connor, D. L. Coleman, Gideon Dickson, Zed Taylor and F. H. Briscoe, were admitted on trial.

Revs. C. W. Porter, M. Connor and Wm. Barrett, were ordained deacons; and J. R. Bryan, T. V. B. Davis, J. Younger and J. F. Bradley, elders. The following brethren were elected Trustees of Paul Quinn College, not then known by that name, though: A. F. Jackson, T. V. B. Davis, H. Wilhite, G. E. Taylor and J. R. Bryan.

Rev. A. F. Jackson's Sabbath School raised the largest sum for missions that had been raised before, or since, in proportion to numbers, so far as we know. He reported forty scholars and $35, being 87½ cents per scholar. In consequence, he was awarded the banner, ordered for that purpose.

Revs. J. W. Randolph, T. V. B. Davis and C. W. Porter showed themselves, all through the session, earnest advocates of education, but their crowning piece of work, of which they should be proud, because of its explicit statements and comprehensive scope, was the report on education, which they, as the committee, submitted.

We are unable to give the full reports as exhibited by the statistical tables, because they were destroyed in the minute at our side for reference, but the value of church property was about $25,000; the number of schools, 41; scholars, 3,374. The Dollar Money reported was $423.40. We call attention to the report on education, and ask for it a careful perusal.

ON EDUCATION.

To the Bishop and Conference :

DEAR FATHER AND BRETHREN—We, your Committee on Education, beg leave to submit the following report:

We should seek knowledge,

1. Because it assists us to comprehend the goodness and power of God.

2. It gives us power over the circumstances and associations by which we are surrounded; and the proper exercise of this power will greatly promote our happiness.

3. The knowledge of geography and navigation enables the mariner to guide his ship across the trackless deep and to reach the sought-for port, though he had never before been on its shores.

This is only ONE of the COUNTLESS instances in which knowledge gives us power over surrounding circumstances. We hail with joy the plan adopted by our late General Conference, which convened in Atlanta, Ga., in May, 1876, for the purpose of more widely diffusing THAT knowledge which is a sextuple key to power, wealth, peace, joy, pleasure and heaven. Not such as worldly people covet, but that in harmony with the will of God. Look at our Wilberforce! the pride of every true-hearted ANGLO-AFRICAN. Let this institution receive the support of the whole church. There is Payne Institute, at Cokesburg, S. C., though but a baby yet, it is a strong, hearty "child," BUT without MEAT it will die. Brethren, give it strong meat and "whole rations."

Then we come down to our own State, Texas; we heartily approve of the project on foot to erect a Normal College in Waco, West Texas Conference. We are informed that a tract of land, valued at $2,000, has been bargained for, and about $630 paid on the same. The Parochial School of Miss Nannie T. Jones, under the auspices of the A. M. E. Church, for the past two years, is commendable. There are (last accounts) eighty pupils and two teachers. The modern English branches, vocal and instrumental music, are the studies pursued.

In this Conference we find a Parochial School at Galveston, Texas, eighty pupils and two teachers, presided over by Rev. J. W. Randolph. Modern English branches, languages, vocal and instrumental music.

Bryan, Texas, sixty pupils, two teachers, Rev. T. Davis ; modern English branches and vocal music.

Marlin, Texas, 160 pupils, three teachers; modern English branches and vocal music.

None of the schools in question own any property ; the several churches being used for school purposes. All of these schools have been in successful operation for two years.

We would advise every minister, who is capable, to teach school, where his ministerial labors will permit, and to organise schools wherever one is needed, and to strive to procure competent teachers. The success of our ministry depends in a great measure upon the education of both minister and layman.

We would also call the attention of the Bishops and Conference—

1. To the necessity of normal high schools within the bounds of this Conference, or CO-OPERATION with some other (West Texas, for instance).

2. To the address and request of the Commissioner of Education, and that it be fully impressed upon the minds of the members of this Conference, of the great necessity and utility of acting immediately and in concert, for the general upbuilding of our educational work. "For," says Solomon, "how much better it is to get wisdom than gold."

To the educated mind nothing is too simple to merit attention; to the ignorant, few things are sufficiently attractive to excite curiosity. Knowledge enables us to estimate the varied phenomena that are hourly arising around us, and to see even in the most trifling effects illustrations of those great causes and consequences that govern with mighty power the material world.

It is said that it required three hundred years FOR ROME TO DIE. And if she died, she fell through the space of so many years; what a CRASH there must have been; and how much greater will be the fall of the African Methodist Episcopal Church in America, (for she advocates principles that Rome opposed) if she be hurled from her pedestal through the force or machinations of IGNORANCE. Then by the sacred memory of the sainted fathers, stand by the old ship till the crew can "man the mainmasts," and spring from "arm to arm" with agility and precision. Let one of your watchwords be "education."

Respectfully,
J. W. RANDOLPH,
T. V. B. DAVIS,
C. W. PORTER.

We can only touch lightly upon the doings of succeeding Conferences. The West Texas Conference, that met in 1878, in San Antonio, met in the elegant church which was erected by Rev. Johnson Reed. Many complimentary statements and resolutions were passed concerning its beauty. The Bishop took occasion, in his opening address, to commend the work of Rev. Reed. The Conference did not have any business of special importance before it, except the election of trustees for the college, the passing of characters, and reports of ministers.

The trustees elected were Johnson Reed, J. W. Randolph and A. F. Jackson. Rev. Reed afterwards resigned. There were 33 churches, 2,275 members, exclusive of probationers, $512 of Dollar Money, 53 Sabbath schools and 2,649 scholars.

On Nov. 10, 1879, the new Conference, which had been organized out of the Texas Conference, met in Bonham, Texas. Thus, this new child was born, just at the time Bishop Ward expired. The Conference was called the Northeast Texas Conference. It began its deliberations as an independent and separate body, with the following membership:

W. R. Carson, P. E.

Elders—J. Goins, W. F. Love, R. S. Lewis, J. McHamlet, T. V. B. Davis, H. Ellsworth, G. W. Swan, J. Younger, G. Trower, A. G. Marment, J. F. P. Bradley and R. S. Andrews.

Deacons—M. Connor, D. L. Coleman, J. C. Akers, Wm. Barrett, L. G. Davis, P. S. Lundy, Z. Taylor and S. C. Henrie.

Licentiates—D. Thompson, J. C. Harris, A. Wilhite, C. Thomas, J. A. Coleman, A. S. Richardson, B. McIntyre, L. McBay, R. Lawson and Wade Rutherford.

Bishop Ward greatly endeared himself to the Texas ministers, and the fact that this was his last Conference, seemed to weigh upon his mind. His closing address, which we give on its merits, was a master piece of eloquence and pathos. "Brethren of the Northeast Texas Conference," said the Bishop, "with you as a distinct, separate organization, this is my first and last meeting. Another star has been added to the diadem of our African Methodist Zion—the third planet which forms the trio of Conferences in the Lone Star State. God bears me witness, that, through much weakness, I have striven to make our work in this State a tower of strength. The hopes of the entire church were made bright by the prospect of a grand institution of practical and scientific bearing. The word *Waco* became talismanic. The friends of the black man were filled with joy at the announcement of that name. The word denoted mental development and moral advancement. But to-day we are compelled, with bowed head and blanched cheek, to write the word *failed.* The cause of this calamity I need not recite to you who are the friends of human elevation. Know the terrible truth—I will have no school to present to the General Conference, and I dare not tell them why. Shall the cutting sneer, that has been hurled by our enemies, that the negro has not the ability to lift himself up from the deep abyss of ignorance and superstition, be verified? Shall it be said that we lack the judgment, the tact, and the power of concentration to found institutions of learning for the special benefit of our race?

Without an educated and sanctified ministry, we, as a church, will become a stench in the nostrils of nations. (True, O, Bishop!) While the devils of lust, rum and dishonesty are allowed a lodgement in our hearts, we, as ministers, will neither have the approbation of God nor the respect of men. (True, O, Bishop!)

To be useful, we must be pure in heart. The garments we wear must remain unsullied and clean. We must stand as a wall of adamant against the tide of wickedness which is menacing the foundations of American society. With a clean heart, a clear mind, and an unfaltering faith in God, we shall shake this country from Baffin Bay to Behring Straight. The people will flock to our standard by the tens of thousands. Then subdue your passions, conquer your tempers, and God will make you victorious. During the four years God has owned us, sinners have been converted, saints built up and made strong, churches erected, our finances greatly improved, and the empire of truth enlarged. We bid you a long farewell, to meet again only when the trump of the Arch-Angel shall break the long dreamless slumber of the righteous dead—then with our sheaves, which were sown with tears of blood, we shall appear with martyrs, prophets, confessors, and Christian reformers, before the great white throne, and, with palms of victory, shout the harvest home. Farewell!"

It would be hard to find a brighter gem of oratory than this. It is worthy of our best and most brilliant orators for concise, clear and beautiful expression, and it is grand in its advice. The Conference was deeply affected, so much so that Elder Carson burst into spontaneous song, and they gathered around the Bishop to press his hand. The cloud which hung so heavily over the educational enterprise—Paul Quinn College—has since lifted somewhat since the Bishop looked forward with such gloomy foreboding.

The boundry line of this Conference was fixed to be the line of the I. & G. N. Railway from Palestine to the Brazos river, and all the territory north of that line of railroad, and east of that river, excepting Calvert, Palestine and Athens, which remained with the Texas Conference. The N. E. Conference had, at that time, two districts—the Dallas and Corsicana. Now there are three—Dallas, Corsicana and Tyler districts.

A. S. Richardson, A. Wilhite, R. Lawson, B. McIntyre, J. Lewis, P. S. Lundy and L. McBay, were admitted on trial. A. S. Richardson and J. A. Coleman were ordained Deacons. M. Conner, Z. Taylor, S. C. Henrie, L. G. Davis and Wm. Barrett, were ordained Elders. W. R. Carson, J. Goins and T. V. B. Davis, were elected delegates to the General Conference, to convene the following May, in St. Louis. H. M. Cox and S. P. Blackwell were the lay delegates. The Dollar Money reported was $495.75,.of which Waxahachie gave the largest amount—$101. For Paul Quinn College, $33. Membership, 1,887; probationers, 177; increase during the year, 431; churches, 28; parsonages, 4; church values, $18,650; Sabbath schools, 37; scholars, 1,506; books, 2,221. This Conference, from its first reports, seemed to have been a healthy infant — a regular twelve pounder.

With 1880, came Bishop Cain, who met the N. E. Conference at Bonham, Nov. 10. The following names appear on the roll, that were not on the roll of the previous year: Rev. B. L. Brooks, from Tennessee Conference; W. H. Ross; R. E. Primms, from S. C. Conference; A. W. Jones; E. Hopkins, from Arkansas Conference; J. W. Anderson; G. Smith; J. M. Henderson; J. Barnett; J. Lewis; Wm. Irving; M. Jackson; H. A. Coleman; J. Miller, from Baltimore Conference. On Thursday following the opening of the Conference, the Secretary read an address of welcome to the Bishop, to which he most eloquently responded. His address was ordered printed. J. M. Henderson, E. Hopkins and W. Rutherford, were ordained Deacons. Rev. C. Thomas died during the year. On Dec. 26, 1879, he breathed his last. His death was mourned by the Conference, and his memory fittingly enshrined by the Committee on Memoirs. The Bishop proceeded to the Texas Conference after adjournment of the N. E. It convened in Allen Chapel, Huntsville, December 8. The minutes of this Conference are very full, for which we are indebted to the excellent Secretary, Rev. C. W. Porter. In order to present the names of those who had come into the work since the last roll given, we give the complete roll of the Texas Conference for the year 1880. Bishop R. H. Cain, D. D., presiding:

Presiding Elders—H. Wilhite and J. O. Hamilton.

Traveling Elders—W. F. Love, L. Brown, C. Siler, O. Manuel, J. H. Armstrong, G. B. Lynch, L. M. Sublett, J. F. Cozier, G. E. Taylor, J. W. Joshua, J. R. Bryan, C. W. Porter, W. E. Reed, R. P. Dorsey, R. Deal, E Hammitt and J. H. Johnson.

Deacons—C. Cramer, E. Jordan, A. Scott and J. H. Evans.

Licentiates—D. Carr, K. W. Williams, R. H. Mason, D. F. Taylor, Z. Jones, Gus Jackson, Chas. Williams and L. Prescott.

Superannuated—Samuel Carroll.

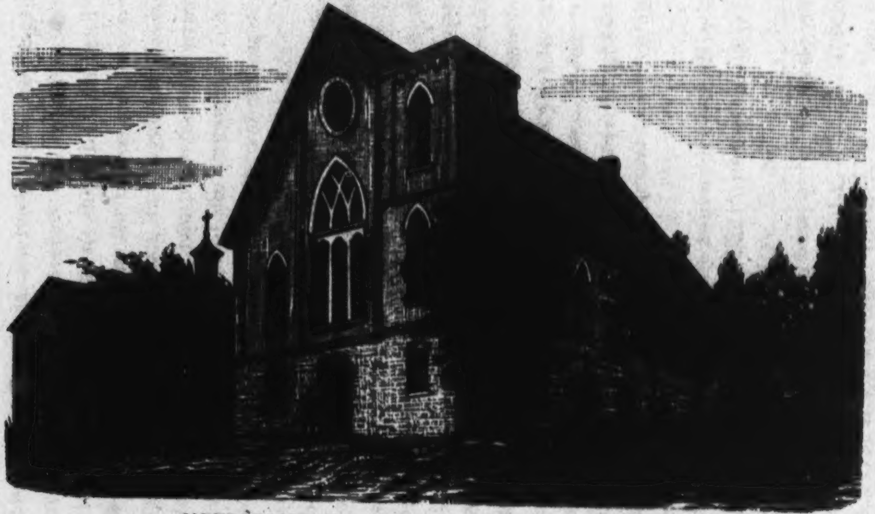
Transfers—Rev. E. Hammitt, from West Texas Conference; Rev. C. W. Porter, to the West Texas

Conference, station, Brenham; Rev. A. Scott, to the West Texas Conference, Washington Ct.; Rev. J. H. Hurley, to the West Texas Conference, Independence Ct.; Rev. J. F. Cozier, West Texas Conference, Georgetown Ct.

Rev. J. H. Armstrong was received as a transfer from the East Florida Conference, and Rev. G. B. Lynch from the Louisiana Conference, of the M. E. Church. Revs. R. P. Dorsey, L. M. Sublett, G. B. Lynch and R. Deal were, upon the recommendation of the committee, ordained Elders, and Rev. J. H. Evans, Deacon. This conference did something in the way of raising money for the Episcopal residence, it having been ordered that one Bishop should reside in Texas. It was proposed that the conference raise $1,000. I do not think it was ever done, though a small amount was raised.

A pleasant episode in the proceedings was the presentation, by the United Sisters of the conference, at Bryan, Texas, of $10 of Dollar Money, to the conference, accompanied by a note, saying: "We, the daughters of conference, of Allen Chapel, A. M. E. Church, of Bryan, take pleasure in presenting you $10, to be added to the report on Dollar Money from this church. We also pray for the success of the church and conference, and we hope to be able to do more the next conference.

Hettie Davis, P. I.
Miss P. C. Wheeler, S. E.



METROPOLITAN A. M. E. CHURCH, AUSTIN, TEXAS.

Rev. W. E. Reed was received from the Baptist Church. Considerable interest was manifested in the literary advancement of the ministers, and a society organized, known as the Historical and Literary Society. This interest has flagged from time to time, till now very few compete for the prizes offered. It is a pity. Some of the sermons preached were very fine, especially the two ordination sermons of Bishop Cain.

There were only two P. E. districts in the conference—the Houston, with fourteen points; the Palestine, with seven. The tabulated statement is, members, including probationers. 2,056; churches, 26; parsonages, 8; value of churches and parsonages, $36,540; Sabbath schools, 34; scholars, 1,606; books, 2,790; Dollar Money, $713.10. The whole amount of money raised during that conference year for all purposes, and from those 2,056 members, aided by the outside friends who contribute, was $10,453.00! or, divided among the members, equal to an average of over $5.08 each.

In the meantime, the baby conference—the Northeast—continued to grow. The third conference met in Waxahachie in 1881. Rev. G. H. Green, from Washington, D. C., W. E. Reed and W. Anderson were the new names enrolled. Revs. W. A. Davis, B. Perry, J. E. Edwards, A. Bonner, W. M. Viney, G. H. Green and S. Pratt, were admitted on trial.

L. McBay, G. Barnett, R. Lawson, Wm. Irving, G. Smith, G. H. Green, J. E. Edwards and A. L. Wilhite, were ordained Deacons. R. E. Primms and J. A. Coleman, were ordained Elders. Died—Rev. R. S. Lewis. Rev. Lewis' death called forth the deepest and sincerest grief among the brethren, and when Revs. Wilhite, Carson, Davis and Goins stood up to speak of his life and death, they did so with tears streaming down their cheeks. A page was set apart in the minutes for the record of his death. During the year the work had been gradually extending itself, till it was deemed advisable to form a new P. E. District. It was called the Tyler District, with Rev. M. Connor, P. E. It was thought that Rev. M. Connor was the man to work up African Methodism in the new district. He has done so. The number of Sabbath schools reported was 42; scholars, 1,769. On comparison with the previous year's reports, we find a decrease of 145 scholars, but the financial report shows an increase of moneys collected for Sabbath schools of $67.80. Dollar Money, $694.30. This is clipping at the heels of the Texas Conference, she being only $18.80 ahead. The Dallas District—membership, 1,054; churches, 16; parsonages, 5; values, $18,000. Corsicana District—membership, 1,174; churches, 14; parsonages, 3; values, $13,600. Totals: Membership, 2,128; churches, 30; parsonages, 8; values, $31,600.

We must now turn from the Northeast Texas Conference, to glance at the West Texas Conference of 1881, held at Austin, in December. This was the second conference that had met in the capital city, but how different the surroundings, and the reports! In the first, one might look around almost in vain, for men competent to act as secretaries. Rev. Johnson Reed was then secretary, as a matter of course. Now the eye fell on Pyle, Randolph, Jackson, Grant, Porter and others, scattered all around, ready and able to do the work. A great advance in all respects had been made.

The future of African Methodism was no longer doubtful; railroads had facilitated travel, time had abated prejudice, and explained the mission of the grand old church. The men wore broader smiles, better clothes, and saw better prospects than they had before. The college that had been proposed in the other conference held in Austin, in 1874, was now a reality—a beautiful brick building ornamented the grounds in Waco. The church was no longer despised as small and insignificant. It had become to be either loved or feared. As we look around over this Austin Conference, number two, we see many of the old faces that we saw there seven years before. There was Jackson, Haywood, Green, Leake, Wilhite, Carson, Townsend and Goins. But we do not see all. Where are Gilliard, Reed, Lewis, and others, who did for God so nobly and so well? It may be that those who have crossed the river were even then sitting in conference in the spirit-land, reporting to Jesus—their presiding officer—their work in this world. Please note the growth of the work in those seven years. Here is what is said in the report on Sabbath Schools :

To the Bishop and Conference :

Our Sabbath Schools are on the increase, and proves the fact that our ministers are feeding the Lambs.

We have 63 schools, an increase of 7 over last year. 71 Superintendents ; 212 Teachers ; 3,178 scholars ; collected, $863.05. These schools take 1,116 copies of the "Child's Recorder." An increase of 15 Superintendents ; 444 scholars ; $457.40 ; 765 copies of the "Recorder." We urge our brethren to carry out all the resolutions of the Conference, especially those in regard to the children working in our educational interests.

ALEX. SCOTT,
F. GREEN,
J. W. RANDOLPH.

Number of members and probationers, 4,097 ; churches, 48; parsonages, 9 ; values, $38,361; Dollar Money, $1,250. Now let us briefly compare with the conference of '74, remembering that the conference of '81 was not the whole State, one and undivided, as was that of '74, but one of *three* conferences. In the entire State, according to the reports in round numbers, there were 7,000 members and probationers ; 54 churches (such as they were), valued at $43,000 ; 2 parsonages ; 47 Sabbath schools, with 2,000 scholars ; Dollar Money, $620. Comment is unnecessary. The Chapel Hill District alone raised more Dollar Money in '81 than the whole State did in '74—

$675 against $620. That phenomenal infant, the Northeast Texas Conference, met in Fort Worth, Nov. 23, 1882. The transfers to the conference were Revs. J. W. Joshua, Texas Conference; Riley Johnson, West Texas, W. Nichols, West Texas; H. L. Trapp, Louisiana; G. H. Phenix, Tennessee; — Brooks, Texas; H. Wilhite, Texas; A. Stokes, from Presbyterian Church. Admitted on trial: A. Stokes, Wm. Anderson, L. Richards, G. N. Tucker, S. Pratt, G. N. Carter, S. Miles, W. B. Huckaby, F. M. Presby, J. H. Lynn, R. Smith, G. Haywood, L. May, A. James, J. Nixon, H. Taylor, A. Z. McDonald, A. Robinson, Wm. Washington and H. Holland. The session was a very pleasant one, though it was very wet weather all the while, and Fort Worth mud is not to be despised. The conference gave $150 to the college, and each minister pledged $10 to be forwarded to it, but it was forgotten, we suppose, as the pledge, as regards most of them, stands unredeemed.

As the statistical reports of this conference are the last accessible, we ask particular attention to them. Members, 2,899; number of appointments in the conference, 33; parsonages, 8; values, $2,950; Sabbath schools, 54; scholars, 2,353; Dollar Money, $761.40.

The next Northeast Conference met in Waco Nov. 22, 1883. It had a membership of 63 ministers; two Revs. I. M. Burgan, of Ohio, and E. E. Makiel, of Louisiana, being transfers. Prof. I. M. Burgan had come to Texas to take charge of Paul Quinn College, in the stead of Prof. H. T. Kealing, resigned. C. K. Petty was transferred from the Indian Mission Conference. Brother William Barrett died during the year, and his familiar face did not appear. The conference took appropriate steps to honor his memory. Rev. J. E. Edwards was ordained Elder. The solemn service deeply affected all, but most especially him who took the vows upon himself. The conference gave the college $200. The Dollar Money report surpassed any previous, being $810.90. The mayor of the city, Dr. W. H. Wilkes, came into the conference and greeted it—welcoming the ministers to the beautiful city of Waco. Revs. H. L. Trapp, J. F. P. Bradley, R. E. Primms and J. E. Edwards, were elected delegates to the General Conference, to convene at Baltimore, Md., the following May. Profs. H. T. Kealing and H. M. Cox were lay delegates.

This conference is made memorable as being the one from which Rev. W. R. Carson was suspended. The feeling ran very high on both sides, and the result created a *furor* throughout the State. The case was carried to the General Conference, and Rev. Carson was reinstated. No minutes of the last Texas Conference having been published, we are unable to furnish figures, or a synopsis of its proceedings. We shall therefore give estimates on recapitulation. The West Texas Conference met in San Antonio, December 13, 1883. This was Bishop Cain's closing year. Much important business was transacted. The beautiful church, built by Elder Reed, paid for by Elder Grant, and then pastored by Elder J. C. Embry, was the scene of the conference deliberations. The West Texas Conference gained much strength by the accession of Elder Embry to its ranks. He was, in all respects, acultured gentleman and scholar, willing and earnest in any good work. He was pastor at San Antonio during his short stay of three years in Texas, serving, also, a part of that time, as Trustee of Paul Quinn College. The men then in the Texas field, belonging to the West Texas Conference, are presented in the following roll:

Bishop R. H. Cain, D. D.

Presiding Elders—W. D. F. Pyle, A. M.; L. G. Davis, Henry Wilhite and V. B. Carmikeal.

Traveling Elders—Wm. Leake, A. Grant, S. W. McCain, J. M. Evans, L. M. Sublett, George Connor, A. S. Richardson, G. N. Carter, John Felder, A. F. Jackson, Augustus Scott, M. I. Wilson, C. Nitus, B. W. Roberts, J. H. Connor, E. Hammitt, John Hubert, J. R. Bryan, G. W. Swan, J. C. Embry, Henry Felder, D. H. Jones, Peter Townsend, S. C. Fantroy, W. F. Love and H. Daniels.

Traveling Deacons—Ellis Johnson, H. Punchard, E. Lampkin, J. S. W. McCoy, E. T. Carter, E. J. Jackson, John Peterson, B. W. McQueter, Wm. Buchanan, J. H. Johnson, Ben Twiggs, J. C. Williams, J. T. Rector, Lewis White, J. D. Moore, Jas. Gilmore, Charles Carr, Levi Burton, James A. McVea, Charles Simpkins, A. Fetford, W. E. Adams, Joseph Morgan and Nelson Howell.

Licentiates—James Gant, Joseph Crockett, P. A. Alexander, J. G. Grant, P. C. Hunt, A. C. Polk, Henry Holmes, J. P. Payne, E. Ford, J. W. Walker, C. H. Johnson, G. E. Taylor, Wm. Legan, A. Noovell, Henry Lewis, James Gentry, J. Pernell, H. McKenna, P. M. Webber, D. J. Thomas, Charles Long, J. Neil and George Smith.

Local Deacons—Alexander Scott, Moses Irvin and Burrell Secrett.

The following were offered for admission into the conference: P. M. Webber, C. H. Johnson, Wm. Legan, A. Noovell, J. Neil, Henry Holmes, Henry Lewis, J. W. Walker, George Smith, J. G. Grant, J. P. Payne, P. C. Hunt, Daniel Thomas, Jas. Gentry, A. C. Polk, P. A. Alexander and B. W. McQueter.

No one was ordained this year. Rev. Geo. Watts died during the year. He was originally from South Carolina, and came to Mississippi, thence to Texas. At the time of the emancipation he was a member of the C. M. E. Church, but joined the A. M. E.

Church in 1866. He took his first appointment from Bishop Shorter, in '68, at Galveston. He was a Christian and lover of his church.

Rev. B. W. Roberts was transferred from the Florida Conference. An important measure passed upon was the Preachers' Relief Association, a constitution for which, drafted by Rev. A. Grant, being adopted by the conference, and the following officers elected; W. D. F. Pyle, President; A. F. Jackson, Vice-President; A. Grant, Secretary; J. O. Embry, Treasurer; Wm. Leake, J. H. Connor, L. G. Davis, V. B. Carmikeal and A. Scott, Board of Managers. It provided for the families of deceased ministers, and should be adopted by all the Texas conferences. No one knows how much the poor minister's wife endures, even during his life, much less how she suffers ofttimes after his death. The most important measure of the conference, we think, was the making and organization of the Central Texas Conference. Elder A. Grant was the champion of the measure. We clip from the minutes:

THE CENTRAL TEXAS CONFERENCE.

Its organization took place on Monday, Dec. 17, and was completed on the 18th, by naming it the Central Texas Conference, and marking out its boundary lines as follows:

Beginning at Corpus Christi and tracing the line to Laredo, Eagle Pass and all the territory in that region not yet embraced in our mission work, thence along the Sun Set R. R. to San Antonio, and all the territory and towns west of the Great Northern & Missouri Pacific R. R., embracing New Braunfels, San Marcus circuit, Austin city, Round Rock, Georgetown, Belton, Lampasas, Taylor, Waco city and all that circuit, Reffespoint, Cleburne, Hillsboro, Fort Worth and all the towns on a line of the Texas Pacific R. R., to the borders of New Mexico, embracing Abiline and all territory within that boundary, and also embracing the borders of the Republic of Mexico wherever there is an opportunity to preach or establish schools among the Mexicans.

AUSTIN DISTRICT.

Austin District shall consist of the following points: Austin station, San Marcus circuit, Corpus Christi, New Braunfels, Laredo, Eagle Pass, Hundo city, Delro, Bracketisville, Georgetown circuit, Taylor circuit, Blanco city, Belton circuit, Dupree circuit, Bagdad circuit, McGregor and Temple.

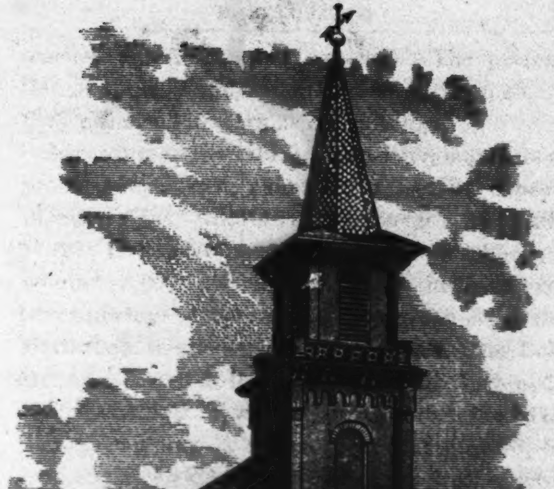
SAN ANGELO DISTRICT.

San Angelo District shall consist of San Angelo, Fort Concho, Runnels city, Colorado city, Stockton, Abiline, Fort Davis, Franklin, El Paso, Fredricksburg, Castorville, Mason, Burnsy, Comfort, Delerite, and all other points out west that is not included in other districts.

WACO DISTRICT.

Waco District comprises Waco station, Rifle Point, East Waco mission, Lover's Leap, Cleburne circuit, Hillsboro circuit, Morgan city mission, Fort Worth station, Weatherford circuit and all points west of Fort Worth on the Texas & Pacific Railway.

Revs. Roberts and Grant were sent as delegates from this new conference to the General Conference. There were 28 appointments in the Central Texas Conference, but only 20 men to man the posts, so some were left vacant. The committee on Sabbath schools report an increase of 9 schools, and 1,150 scholars, over last year. The interest shown in the educational work was great. It was practically shown by the donation of $300 to the Paul Quinn College. The college had passed through many vissitudes. The indebtedness was not far from $6,000, $3,500 of which was due on the building, the rest to



ST. PAUL'S A. M. E. CHURCH, WACO, TEXAS.

teachers and for running expenses. The presentation of these considerations aroused the men, and they promised to work as never before.

According to the tables, there were, members and probationers, 4,417; churches, 64; seating capacity, 16,885; values, $51,943.74; parsonages, 10; value, $4,428; Dollar Money, $1,321; Sabbath schools, 87; scholars, 3,602; books, 5,085. Now this is an excellent showing. It represents the growth of African Methodism in one section of the State. The Dollar Money reported at the conference that convened in 1870, was $22.30, of which San Antonio gave $11.50, thereby carrying off the banner; but in 1883, San Antonio gave $126.50, and even then was exceeded by two other works—Cameron, $202, the banner circuit, and Pleasant Home, $150. This is some improvement.

Let us now review, by the light of the best reports accessible, what African Methodism has accomplished in the sixteen years that it has marched through the broad domain of Texas.

RECAPITULATION.

In 1866 there was one African Methodist in Texas—M. M. Clark—and he came as a missionary. In 1867, thirteen men met Bishop J. P. Campbell in New Orleans, and were assigned to the Texas field. At that time the whole membership, number of Sabbath schools, moneys, church property, or any other items, were represented with 0.

In 1868 there was one Texas Conference, having 18 ministers belonging; 2,997 members, including probationers; 9 churches, valued at $12,000; 1 parsonage, valued at $500; about $200 brought up to conference, all told; 13 schools; 426 scholars; 400 books. This comprehends the strength and work of the church throughout the State at that time. To-day (1884) there are four flourishing conferences, having 185 ministers belonging, besides an uncounted host of local preachers and exhorters; membership, (estimated) 13,000; churches, 145; parsonages, 33; value of church property, $125,000; moneys brought up to conference (estimated), $4,500, of which about $2,900 belong to Dollar Money fund. It could have been more, but special reasons caused a falling off in the Dollar Money last year, (1883).

Sabbath schools, 200; scholars, 9,000; books, 12,000. The Sabbath schools have raised, in one year, nearly $3,000. The total amount of money paid by the people of all classes into the A. M. E. Church of Texas, is not short of $20,000 in one year. And the growth of the church is more rapid than ever, so rapid, in fact, that an estimate, based upon reports a year old, is apt to fall far short of the reality.

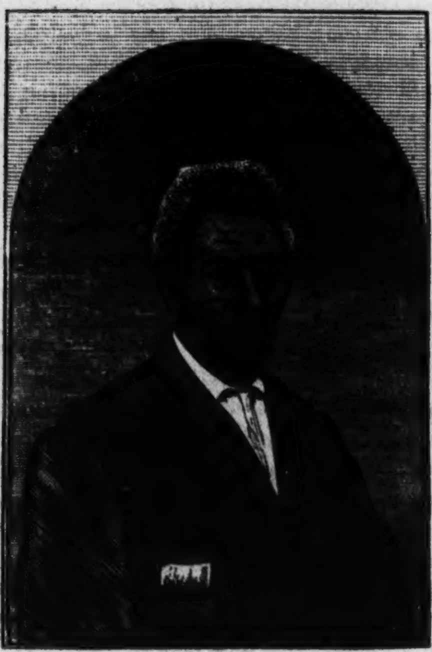
The A. M. E. ministers lead in intelligence and manhood as a class, there being, of course, many notable exceptions. The wealth and refinement of the colored people are flocking to that church; they are assuming the lead in church architecture, education, and all things that tend to protect the interests and advance the cause of the colored man. This is not a boast, but a statement capable of verification. The ministers enjoy good living, but can live on less, convert more people, where there are few, than almost any other class of ministers. You will find them away out in the western counties, among the desperate men, where there is only one other negro—you will find some A. M. E. preacher working on that one. You will find him traveling in the sleeping car, in the ox-cart, or on foot. He teaches school or splits rails, as the occasion demands, in order to hold the fort till conference can release him. He can run or fight, as the outlook suggests. He seems to be ubiquitous, irrepressible, instant in season and out of season. Not content to be bound even by the ample boundaries of Texas, by the establishment of the Central Texas Conference, he now essays to cross into the land of the Aztecs, and trench upon Mexican lassitude with his vigorous "heart" religion. He would chase the rights of Catholicism before the zeal of Methodism. But while the church rests in peace and security to-day, and can look with complacency upon its growth, many of the experiences gone through to bring it to its present condition, still cause a shudder to pass over the survivors. Haywood, Hammitt, Jones, Townsend, Love, Goins, Carson, Green—what memories those names awaken! The church in San Antonio had a hard fight, but is now the brightest jewel in the West Texas Conference. Austin was nearly ruined by our own ministers. A good man was followed by a bad one so often that it was thought that Austin could never be any credit to African Methodism, but now her ten thousand dollar brick church, 40x70, on a rock foundation, her 200 members, her grand leader, A. Grant, bid, hope be high, that she, too, will be one of the strongest of the strong. It was at Austin that Patton nearly lost his life. The man who had agreed to shoot Patton on a certain night, shot himself the night before, and Patton escaped.

In La Grange, where the church is doing fairly well, the people went to hear Patton preach, with clubs in their hands, to set upon him and kill him while he was preaching. They were only prevented by some women giving the alarm, and putting him on his guard. No one ever saw Elder Patton angry or frightened. He was all forbearance, calmness, and quiet determination, telling them that they might kill him, but could never run him. Haywood was of a different temperament. It was Greek and

Greek when they threatened him. In Chapel Hill, Elder Haywood was compelled, by rowdies, at the muzzle of the six-shooter, to come down out of the pulpit and go dress a man who had died of the yellow fever. In Waco, Elder Peter Townsend was repeatedly threatened, and once or twice shot at. He found Rev. A. W. Jones and Mrs. Nannie T. Jones, his wife, when he first came. Rev. A. W. Jones was the same who had figured in the great San Antonio law-suit. His wife, dying in San Antonio, he went to Missouri, and there he married Miss Nannie T. Wilkerson, the sister of the celebrated Elder John M. Wilkerson. They soon returned to Texas, locating in Waco. Coming among the people as missionaries, the people supposed they were missoinary Baptists, and the Baptists being very numerous in the city, they were received with open arms, and soon had a very large school and great influence. But when Elder Townsend came and preached, they were the first to join. From that time persecution began. Rev. A. W. Jones was finally arrested on the charge of being the instigator of the murder of a man who had revealed the secret of Masonry, and afterwards found hung with a placard pinned to his body. The determination of the prosecution to convict him was met by the greater determination of his noble wife to vindicate him. The witnesses for the State were numerous, but there was no direct proof that Jones even knew of the murder before it became generally known. The whole matter hinged upon the effort of the State to establish the fact that the writing on the placard was in the hand-writing of Rev. A. W. Jones. The case was a most exciting one. All over the State the proceedings were followed with absorbing interest by both white and colored. Twice was he convicted and sentenced to be hung, but twice was an appeal taken and the case remanded. Mrs. Jones, in this, the great trouble of her life, showed a heroism as great as any ever described in any book. Single-handed and alone, though sick and frail, with two small children to support, she employed counsel, the very best, and fought the case inch by inch, and step by step. She never lost her faith in God, nor the final triumph of justice. As for Rev. Jones, himself, he was accustomed to say, when they came to him with the news that he was sentenced, "Don't be uneasy, the Lord will never let me hang."

When Elders would come to Waco to preach, they would visit Rev. Jones, and pray with his devoted wife. In the midst of all her troubles, that really now seem greater than she could have borne, she was ever cheerful, pleasant and confident. As a reward for her faithfulness, her husband was finally given to her a free man—acquitted. Many of the most prominent members of the A. M. E. Church were involved in this great suit. All were acquitted, except two, who were sentenced to State's prison for life. From that time, however, the church has been going on and upwards, till it counts great numbers of the most refined and prosperous people of Waco as its adherents.

In Dallas, Revs. W. F. Love and J. Goins were refused shelter, and threatened with death. Elder Love had an old walking cane which he called "Hickory Jim." This he took into the pulpit with him, and if, in his preaching, any hostile demonstration was made, he would exclaim, "My God! stand oft, or I'll use old Hickory Jim." Rev. Goins found a new use for the Discipline, threatening to knock a man's brains out with it. Through such means did determined men stand their ground, and fight for Allen's favorite child—the church. Men of fastidious tastes may be shocked at the roughness, oftentimes, of the ambassadors, but for my part, I glory in the manhood that could override even the terrors incident to missionary life in Texas, even if, occasionally, muscular enforcement carried the word. To-day, it can be truly, and not boastfully, but humbly, said, that the intelligence which African Methodism has brought into the State, has given us better preaching, better teachers, better homes, more refined society, than by any other agency. It has established schools, founded a college, erected brick churches, encouraged the building of beautiful cottage residences, instead of the cabin, laughed the open-your-mouth-and-the-Lord-will-fill-it preacher out of countenance, and put him to studying, increased the vocabulary of the masses, by the use of good language—in fine, made the negro ashamed of his foibles, and anxious to emulate the better things of life. Texas is destined to be the Gibraltar of the church. All eyes are turned to her now. All steps will be turning soon. We welcome all who come in the strength of Israel's God to do efficient work for Jesus. Come all who are intelligent, and can draw the people unto you! Come all who are loved where you are—we will love you here. But for God sake, you that have never been able to hold a church without tearing it up; you, who have more intelligence than religion and morality; you, who start out on the assumption that you are Grand Moguls, and the people's puffets; you, who drink strong drink; you, who break the seventh commandment, STAY WHERE YOU ARE. O, God! give us a pure ministry, that may, by example, support the struggling and tottering young virtue of our race in its effort to rise. Give us men to whom the beauty of our daughters shall be an appeal for protection, and not an agent for their ruin. Give us men who will not drink wine at dinner parties, and preach temperance from the pulpit. Give us men who pride themselves upon their forbearance, rather than upon their quickness to take offense. Give us these, and the church will march onward. Amen!



REV. R. HAYWOOD.

Among the most interesting of the lives contained in this collection, is that of Rev. R. Haywood, one of the pioneers of African Methodism in Texas. It will be of special interest to those who know him personally, and the work he has done against every species of opposition from the foul tongue of slander to the threatened mouth of the revolver. Fourteen years ago, no form was more familiar to Texans than that of a dark brown-skinned man, as he came down the road with saddle bags and little black satchel, mounted on "Old Charley." As he comes nearer, we see that he has a high, precipitous forehead, mounted straight up, till lost in a growth of soft, fine, white, wooly hair. A complaisant, but don't-fool-with-me air set upon his countenance, as he rides up and shouts, "Hello!" He is between five and six feet high, weighing about 175 pounds. This is Richard Haywood, whose sledge-hammer blows in '67, '68 and '69, planted African Methodism deep in the hearts of Texans. He was the colleague and complement of Patton. I say complement, because he possessed the traits that Patton did not, necessary to deal with the times. When his enemies were threatening, and danger of death seemed imminent, Patton was the same calm, fearless, unresisting man, but Haywood, possessed of mighty muscle, threw himself in an attitude of defence, and bade them come on, which invitation, in view of his Vulcan-like arms, had the effect of keeping them off. He was the Peter, as Patton was the John, of the little band.

Elder Haywood was born a slave in Orange county, N. C., near Hillsboro, in the year 1819—the month and day is unknown. His master was kind. Sometimes, however, he fell into the hands of mean men, but his indomitable spirit refused to brook the lash, and he always resisted with such effect that he was seldom troubled. His mother died when he was only a year old, leaving him to the care of a good old grand-mother. When about 18 years of age, he removed from North Carolina to Green county, Alabama. Here he remained for about two years, after which his people emigrated to Texas, coming by water to Columbia. There they settled. There were very few people residing in Texas then. Columbia is in Brazoria county, near the gulf coast. Although it was at one time the seat of the Texas legislature, and historic ground, it was a wild, low, swampy locality,covered by immense trees and lakes, the latter full of alligators and water moccasins. The wildness and lonliness of this region is indescribable, and, at that time, only four years after Texas had secured her independence of Mexico, it was much more lonely and wild. Always susceptible to religious impressions, these gloomy and grand surroundings witnessed his conversion in 1841, at a house called the Half-way House. Soon after this, he met the venerable Elder Fisher, of the M. E. Church, on the side-walk in Brazoria, where he encountered him. He soon after began exhorting in that place, and continued an exhorter till 1865, when he was licensed by Rev. Alexander, in Chappel Hill, whither he had removed. In 1866, Elder Alexander attended the General Conference of the M. E. Church, South, held in New Orleans. On his return he told Rev. Haywood of meeting three fraternal delegates sent by the A. M. E. Church. They were, M. M. Clark, John Turner and Charles Burch. Elder Alexander explained to Rev. Haywood that the A. M. E. Church was an organization conducted entirely by colored men, and was the one for him (Haywood) to join. This was the first he had heard of the A. M. E. Church, but he liked it at once. During the latter part of '66, he went to Galveston to join the Conference of the M. E. Church, South, but on his way, in company with John Felder and Samuel Carroll, he stopped in Houston. Here he fell in with Rev. Mr. Welch, who had come down South to make proselytes for the M. E. Church, North, early in '66. When Rev. Haywood and his two companions came into the room where Mr. Welch was, they found him surrounded by some twelve or thirteen colored men, to whom he was setting forth his mission, and the claims his church had upon them. He told them that he was sent from the North to take in all the colored people into his church, and, pulling out his book and pencil, prepared to take their names. Now anything from the North had a magic influence on the minds of the colored people at that time, and the very name of Mr. Welch's church was a powerful persuader. Samuel Carroll, Mr. Haywood's companion, turned to him and said. "I guess this is the church for us." But Haywood said no. Carroll, who could read and write, told Haywood that he had better join, for Welch was sent down by the United States to take the colored people into that church, and that if he did not join he would be arrested. But Haywood, developing that obstinacy which was such a marked characteristic of him, when he was convinced he was right, said : "I can't see the difference between this M. E. Church North, and the M. E. Church South. I have belonged to the M. E. Church South for 26 years, and what is the use of leaving one white Methodist Church to join another of the same kind? If the Southern Methodists have set us adrift, let us remain free, at least one year, and not be in a hurry. I am not afraid of being arrested if I do not join Mr. Welch. I don't believe the government sent him, or has anything to do with what church I join." Carroll said, "I have read of this man before, and know that he is all right."

"Haywood," said Welch, "you are the biggest fool I have met since I have been in the South."

Samuel Carroll, thinking his friend Haywood was saying too much, and going too far, took him out of the room to talk him into compliance, but did not succeed. On their return to the room, Mr. Welch, supposing that Haywood had been brought around all right, said, "Well, I suppose I may take your names now?" "No, sir, not mine," said the refractory Haywood.

"You must have some other reasons for opposing me so violently, Haywood," said Mr. Welch. "Tell me what it is."

"Well, sir, last July (this was October, '66), a high horse Northern preacher, I am told, went to Columbia, my old home, and, by telling the people big tales of what he had been sent to do, and what he was going to do, succeeded in attaching all of the colored people to him. He took all the colored members out of the M. E. Church South, promised to send them car-loads of lumber to build them a fine church, took up a big white handkerchief full of money at one collection, left, and has never been heard of since. As a result, the colored people have been turned out of the Southern Methodist house of worship, where they had two Sundays in every month, and now they are worshiping under groves and arbors, and God knows where they will praise Him, now that cold weather is coming on."

During this statement, Mr. Welch's face became red and white, by turns. At last, starting to his feet, he exclaimed, "Brother Haywood, I was the man!" Haywood fell back in astonishment and cried, "Why, Brother Welch." When the others, who had stood silent, listening, heard this denouement, they refused to join, and thus the boldness of one man confounded and changed all the others who thought him most foolish and unreasonable in the beginning. Carroll, who had tried by private argument, to change Haywood, was changed by Haywood, and did not join, but lived to do much work in the A. M. E. Church. They then proceeded to Galveston, where they had started to attend the Annual Conference of the M. E. Church, South. The night of their arrival, while eating supper, they heard that a stranger from Philadelphia was in Galveston making some inquiries about the churches. By some mysterious association of ideas, when Rev. Haywood heard of him, he remembered what his P. E. Alexander had told him about the three fraternal delegates from the A. M. E. Church to the Southern Methodist General Conference. So, early the next morning, shortly after day-break, he started out into the city in search of this stranger. After dilligent inquiry, he found himself, very early in the morning, standing before the door of the one he sought. He knocked just as the door opened. Both men startled by the suddenness.

"What will you have?" said the gentleman who had opened the door.

"You," said Haywood.

This was far from a consoling answer, when we consider that men were common fruit for trees to bear, at that time. He was invited in, however.

"What is your name?"

"M. M. Clark."

"Where are you from?"

"Philadelphia."

"What is your business here?"

"To plant the African Methodist Episcopal Church."

"What kind of a church is that?"

"A church governed by colored Bishops, having colored elders and presiding elders."

"That don't look reasonable. You tell me that your church has negro presiding elders?"

"I do."

"Can they administer the sacrament as white presiding elders can?"

"Just as well."

"Well, I never heard of such a thing, much less, saw it."

"I am an elder, sir."

"What! you?"

"Yes."

"Can you baptize like a white elder?"

"Yes, sir."

"And marry?"

"Yes, sir."

"If I wanted license to preach could you give it to me?"

"Yes, sir."

"But would it be legal?"

"Perfectly."

"Just as legal as though a white elder did it?"

"Just as legal."

"And you say you have black Bishops?"

"Yes, sir."

"Can they hold conferences?"

"Why, of course, what would they be good for if they could not?"

"Could they ordain a man?"

"Certainly."

"Have you a Discipline of your church?"

"I have."

"Let me see it?"

Elder Clark produced his Discipline of the A. M. E. Church, and Rev. Haywood his, of the M. E. Church, South. Together they compared them carefully. Together they read the history of the A. M. E. Church. Elder Clark, after he saw that the object of his visitor was not sinister, enjoyed the questions put to him greatly. The idea that colored presiding elders and Bishops could not do what white ones could, struck him as exceedingly funny, and he laughed loudly over it.

After further questions, which were satisfactorily answered, Rev. Haywood was satisfied, and, grasping Elder Clark by the hand, cried, "You are the very man I am looking for," and he joined then and there. He returned to his stopping place and told Rev. Carroll of what he had done, and together they hurried back. Carroll listened to the history of the church, and he joined. Rev. Haywood, with characteristic energy, set about securing a place for Elder Clark to preach, and soon succeeded in getting permission to use the colored Baptist church on the following Sunday. Elder Clark did not preach, but he read the history of his church and gave an earnest exhortation on it. Then he opened the doors of the church and thirty rushed forward to join. Thus was the good work begun. On Monday night the first quarterly Conference was held, and forty-five members were reported. Revs. Haywood and Carroll went down to the Conference of the M. E. Church next day and reported that they had joined the A. M. E. Church. The members of the Conference bade them God-speed and turned the church and parsonage, in which the colored people had been worshiping, over to them, but Welch had been there, joined most of the members of that church to himself, and taken possession in the name of the M. E. Church, North. This led to a law-suit which lingered for some time, but was finally decided in favor of the A. M. E.'s. This is the same property now owned by them in Galveston, except that the old church has given place to a newer and better. Rev. R. Haywood was sent by Elder Clark to the Chappel Hill Circuit, comprising Chappel Hill, Felder's Camp-ground, Brenham and Hempstead. During that year he did a wonderful work, attaching more than 250 members to the church. All the Methodists at Chappel Hill joined the A. M. E.

Church, and till this day, there is no other Methodist Church there. He had much to contend with, however, at some places. At one time, hearing that some minister of the other church was denouncing him—as a Democrat trying to get the colored people back into slavery—he took some friends and hunted the defamer up, and compelled him to take the statements back. He had some encounters in Brenham, also. He bought the first piece of church property ever bought in the State for the A. M. E. Church, during this year, paying $200 therefor. There was an old work shop on the lot which was converted into a church. The lot is the same now owned, and occupied for a blacksmith shop, by L. L. Lockhart, a prominent member of the church.

At the end of 1867, Rev. T. W. Stringer came over as the representative of Bishop Campbell, and held what they called a preliminary Conference, in Galveston. From there, Rev. Haywood, in company with Revs. Hammitt, Mark, Secrett, Patton, Brown, Carroll, Hill and Rogers, went over to the Louisiana Conference, held in New Orleans, and were there ordained and appointed to work. Rev. R. Haywood was ordained deacon, and sent to Austin and surroundings. When he arrived in Austin he found great difficulty in finding a place to stay, when it became known that he was an A. M. E. minister. Mr. Welch had preceded Deacon Haywood, and had received into his church all the colored people who were Methodists. and their opposition to the introduction of the A. M. E. Church was very strong. Let it be noted that the struggle, all the way through, was between the A. M. E. and the M. E.'s, North.

Finally, after he had wandered around town for some hours, and night was drawing near, one Hamilton, a member of the M.E.Church, consented to receive Haywood for the night, but before that, several men, whose names are suppressed because some of them are now living, and have, doubtless, repented, told Haywood that he deserved to be strung up to a tree, and the prospects were that he would be so dealt with, had he not visited the Loyal League that night and exhibited credentials from the Brenham lodge. At the Loyal League he met Ed. Wilkerson, who invited him to his house to stay, and stood squarely by him. Mrs. Delilah Clay, Mr. Jerry Brown, her son, Mrs. Martha James and family, Mr. Tom Hill, Mr. Wash Hemphill, and a few others, received him, attended his meetings, and evinced their friendship in the most telling ways. He rented an old building near the foot of Congress avenue, which was then an old church building, but now there is a livery stable on the lot. Without the encouragement which the above named friends gave him, it is doubtful if even the obstinacy of a Haywood could have overcome the obstacles that forced Patton, his predecessor, to flee for his life. At one time they called a caucus and decided to hang Rev. Haywood, but he was warned by Mr. Wilkerson, and had the leaders arrested. He appealed to General Reynolds for protection. But finding that he could make no headway, he wrote to Rev. John Turner, then his elder, that it was useless to stay longer in Austin. From there he went to Lockhart, where he heard there was a church of colored people, at a loss what to do, but when he arrived he found that they had just gone over, in a body, to the Protestant Episcopal Church. He found great opposition here, also. One man told him not to enter his house. He didn't want any one to, who could read and wore a black coat. In 1874, when the Conference was held in Austin, Bishop Brown presiding, a well known man, of the city, came to Elder Haywood weeping, and acknowledged that he was one of those who had intended to kill him, but had been prevented by the discovery of the plot. "I acknowledge my error, and thank God," he said, "that I was not permitted to shed your blood, for now I see how ignorant and far wrong we were, and that you were right." What reflections ought this confession to awaken in the minds of those who were associated with him in their dreadful and unholy mission. Many of the men are living to-day, but what a change in their feelings towards this despised denomination! Some of them are earnest friends of the work which the A. M. E. Church is doing, and it would be cruel to betray their names. After two fruitless visits to Lockhart, Haywood left there and came to San Marcos. Here he found the people ready to receive him. Welch, who had usually preceded him, and gained the good will of the people, had passed through, it is true, but had not stopped long enough to meet the people, consequently, when Rev. Haywood explained his church and opened the doors, he received some thirteen or fourteen, among the first of whom were, Rattler Lott and some members of his family, Sister Bates, Lee Richardson, etc. This was the first place where he received a welcome and was not met by a suspicion or open hostility. Sweet as was the association with Christian friends here, he did not tarry long, but went on to Mountain City, where he was again received with open arms, and effected an organization without difficulty or hindrance. Passing on through Austin, he struck in about Round Rock. Although no hostile demonstration was made, he was regarded with some suspicion, so that when he met his appointment to preach that night, he found that some of the colored people had brought four white men, loyal to the Union, to examine his credentials. These were found to be all right, and when the white men so announced, and he, following up his advantage, opened the doors of the church, between fifty and sixty joined, and he went on his way rejoicing, back to San Marcos. Rev. E. Hammitt had been sent to San Antonio, but up to that time (August, 1868), had failed to come. Hearing that there were some seventy or more persons there that would join the church, if it was properly represented, Rev. Haywood concluded to go there. On arriving, he found that Welch had, as usual, preceded him, and taken the names of the leading men. Here were found Burrell Secrett, who had gone to New Orleans with Rev. Haywood, and Frank Green, then a local preacher in the M. E. Church, South. Brother Secrett had failed to go to his appointment for some reason. Of course Rev. Haywood was glad to see him. Indeed, no one these days can realize how glad African Methodist ministers were to meet each other in those troublesome times. Frank Green was then keeping a little store. As soon as he was made acquainted with the church, he joined, being the first in San Antonio to do so. Afterwards, Larkin Carper, A. W. Jones and Jacob

Patterson, all local preachers, joined. Haywood then called a meeting of the people, and these five men—Secrett, Green, Carper, Jones and Patterson—used their influence to such purpose that more than two hundred joined.

Thus far, all had gone as merry as the proverbial marriage bell. They worshiped in the church which had been turned over to the colored people by the M. E. Church, South. In October, 1868, the first Texas Conference met in Galveston, under Bishop Shorter. Rev. Haywood, accompanied by Brothers Secrett, Green and Patterson, went to attend it. For some cause, Brothers Jones and Carper did not go. Those who went were confirmed in their adherence to African Methodism by seeing the Bishop and proceedings of Conference. But, alas! hardly had Rev. Haywood, who had been ordained elder, returned, than trouble began. The Rev. Mr. Welch, hearing what had been accomplished in San Antonio by Elder Haywood, returned, and, meeting some of the brethren, told them that Haywood was not the man he pretended to be—that he was an imposter, whose only design was to place them back into slavery. This so worked upon their fears that the two local ministers, Carper and Jones, joined him, and many others besides. On the day upon which they joined it rained so that Elder Haywood did not go up to the church till late. When he did, he found Mr. Welch and the brethren who had joined him, engaged in a quarterly meeting. At first he was astonished. but soon indignation lent him utterance, and with his native boldness he heaped criminations upon their heads and stopped the meeting. Some of the brethren told him (Haywood) what Welch had said about his being a Democrat, etc., and intimated that they more than half believed it. Confronting his accuser, Elder Haywood denounced his assertions as false in every particular, and demanded the keys of the church, which had come into Welch's possession by the sexton joining him. This was refused. The matter came up the next morning before General Mason. U. S. A., for adjustment. Mr. Welch was there before Haywood arrived. When he did arrive, after hearing his side of the case, as he had already heard Welch's, he decided that Welch should retain possession. It was taken from there to the civil courts, and thus began the great suit which lasted between the M. E. Church North and the A. M. E. Church four years, or until 1872, when it was finally decided in favor of the A. M. E. Church. The church had been deeded to the colored Methodists, and the question was in which church—A. M. E. or M. E. North—was the title vested. During the progress of this suit the A. M. E. congregation hired a large stone building, known as the "old soap factory," now an ice-house, for which they paid $15 per month. The feeling between the two congregations all this while was very bitter. The second Conference met in San Antonio early in 1870, and did much good in strengthening the church in that city. Elder Haywood was re-appointed there by this Conference. This was the first Conference held after the passage of the Dollar Money law, and San Antonio led in the amount, although not a large sum—$11.50.

The Conference of 1871 met at Bryan in the latter part of '70, and sent Elder Haywood to Bastrop, where he spent one year. He built two churches on this work, one worth about $600 and the other $300. Large numbers joined the church, and the bitter opposition and misrepresentation which had been his lot in most other portions of the State, was pleasantly absent here. In December, 1871, Conference met in Chappel Hill, and Elder Haywood was sent, for the third time, to San Antonio, because the church seemed to be going down hill and needed a man of energy to take hold. He was also elected a delegate to the General Conference of 1872, which met at Nashville. The old law-suit in San Antonio, for possession of the church, was still pending. The Chappel Hill Conference was the winding up of Bishop Shorter's term. The parting was very affecting. The brethren felt a peculiar affection for him as their first Bishop, and the one who had first traveled through Texas, amid dangers, to visit their work and speak encouraging words. In 1873, Bishop Brown's first Conference convened at Houston. The Rev. W. R. Carson, who had just come into the State from Kansas, met this Conference and was assigned to San Antonio, while Elder Haywood was made presiding elder of the San Antonio District. This was the first year of regular presiding elders. Before, some brethren were appointed to certain charges, "subject" to others, whose duty it was to visit and see after them. But the Houston Conference separated the work into regular districts, making three, viz: Galveston District, E. Hammitt, P. E.; San Antonio District, R. Haywood, P. E.; Springfield District, H. Wilhite, P. E.

Elder Haywood from that time began that unwearied riding over Texas that made his form familiar from Galveston to San Antonio, and from Dallas to Corpus Christi. He usually traveled in a buggy or hack, while his secretary rode a pony. He had a horse called Old Charley, that insisted on stopping at every cabin where there were colored people, because he was accustomed to Elder Haywood stopping to talk to every one he met about African Methodism. If the elder refused to stop, Old Charley became refractory and showed strong symptoms of being given over to total depravity. No history of African Methodism would be complete that ignored Old Charley as a factor in the itinerant service. Elder Haywood used to sit on him and sleep with perfect impunity. He needed no guidance as to the road. All he wanted was to get the idea as to where the trip was to end, and he knew the way.

Rev. W. R. Carson, on entering the State, came through Dallas, and brought such glowing accounts of what a fine opening there was for the establishment of the A. M. E. Church, that P. E. Haywood, early in 1873, sent Rev. Joshua Goins, then at Mountain City, and Rev. W. F. Love, who accompanied Carson to Texas, as missionaries, to open up the field. They found the ground occupied by the C. M. E.'s, and all the old troubles about the return to slavery were recommenced. Their lives were often endangered, but both being men of great physical courage and strength, those who wished to harm them were in the predicament of the rats that proposed to bell the cat—they all wanted it done, but none dared to do it. They continued to preach and fight, fight and preach, till at last they gained a foot-hold in Dallas, White Rock and Waxahachie, and if an African Methodist once gets a foot-hold he can climb. We now count African Methodists in that region by the thousand, where ten years ago the people would rush to the windows to regard an A. M. E. minister as a living wonder! After gaining some members, Revs. Goins and Love wrote to Elder Haywood to come and hold them a quarterly Conference so that the people might believe that black men could hold their own Conferences and transact their own business, for many of them were skeptical on the point. He immediately made preparations to go. It was a distance of nearly 500 miles from San Antonio, part of the distance to be traversed by private conveyance and part by rail.

His short stay in Dallas and Waxahachie was an ovation. Crowds flocked to hear him preach, liberal collections were given, enormous dinners were eaten, well calculated to prove that the cause of African Methodism was growing in the person of Elder Haywood, who gained several pounds during his stay.

All over the land where the elder traveled the curiosity to hear "that African" preach, shaped itself into friendliness for him and the church after he had preached. Having finished his business, Elder Haywood turned his head homeward, feeling that the leaven of the church was planted and working. He traveled all over the southwestern part of Texas, as far as Corpus Christi. This part of the country was very dangerous, being thinly settled by colored people, and by cowboys and desperadoes, who valued not human life, more especially if that human was a negro. It was by no means a strange thing to see dead bodies of men hanging by the road-side, and it was anything but a pleasant sensation to ride through a mesquite thicket, conscious that at any moment the crack of a rifle or revolver might proclaim your quietus. Yet it was done. God only knows what the pioneers in Texas have passed through, and it is only through His special providence that more have not fallen in their self-chosen work of carrying light to their brethren in darkness.

Elder Haywood traveled during 1873, 1874, and a part of 1875, as P. E., although he had been traveling virtually in that capacity for years before. About the middle of 1875, owing to a disturbance of the harmonious relations between the presiding elder and the Rev. J. E. M. Gilliard, pastor at Austin, Elder Haywood gave up his district to Elder Hammitt and took charge of Chappel Hill station. Here, finding some objection to the legality of the sale of the old church lot that he had purchased so many years before, he entered suit to obtain possession. This brought about a divided state of affairs, which seriously impaired his success in that place, for the gentleman against whom the suit was brought was one of the most prominent members of the church and an officer in the church. The matter was not decided during Elder Haywood's stay, but was finally decided adversely to the church. Elder Haywood was stationed at Mountain City in 1876. Here he built a church, valued at $300, at Kinchenville, and bought a church lot at another point called the Hamilton colony. In 1877 he was sent to what was then called the High Hill Circuit, but which has been since divided, and a part of it called the Weimar Circuit. He bought one lot, one was given to him, and he built a good church on them, which now stands. He also built a parsonage. In 1878, he was returned to Weimar. Here he bought a little home of six acres of land, intending to make it the home of his old age. In 1879, he again presided over the San Antonio District for one year. But great confusion had arisen in Weimar under his successor during that year, so that, in 1880, he was returned there. The state of the church continued divided throughout his term, however, and, in 1881, he was made General Missionary and P. E. over the Corpus Christi District, which included all the Southern and Southwestern portions of Texas, from Corpus Christi to Laredo. He continued in this capacity till the end of 1882, when he was sent to St. Paul's Chappel, Houston, remaining eight months there; through an exchange he spent the remaining four months in Beaumont, as pastor. Failing to reach the Conference at Palestine this year, he sent in his reports and Dollar Money, but it seems that his reports and remittance failed to reach the Conference till too late, and acting under the belief that it was dereliction, Bishop Cain left him without an appointment. He is now (1884) living in peaceful retirement on his place in Weimar, enjoying an honorable and vigorous old age. His greatest pleasure is to recall the old experiences and rejoice in the mercies of God, who preserved him and prospered his work, in building up his beloved Zion. He is a man of the combative order, who never succumbs to opposition.

Nothing discourages him. He is ready to preach the gospel of peace and enforce it with his muscle in the Lord's name, and this readiness to defend himself has stood him in good stead often. He was the "fighting parson" of early days. Even in the days of slavery he would fight all day, rather than submit to one lash, and, in consequence, his lashes were few. Those who know him will appreciate his meeting with Rev. M. M. Clark, and the dialogue which took place. It is thoroughly characteristic on his part.

REV. EMANUEL HAMMITT.

Rev. Richard Emanuel Hammitt, the associate of Rev. Richard Haywood in the pioneer work of planting the church in Texas, is now 65 years of age. He was born in Cape Girardean county, Mo., July 6th, 1819. His master was a hard man, and treated him severely. He was accustomed to whip his slaves very cruelly upon the slightest provocation, and, sometimes, upon none, when his mood was ugly. Whenever he intended to whip one of the men, he approached and made him, in the presence of all the female slaves, take off his pants. The poor slave was then given from eight hundred to a thousand lashes! Young Hammitt became indignant at such inhumanity, and one day, when he received an invitation to drop his pants, he responded by dropping his hoe and taking to the woods, where he afterwards spent the most of his time. He would visit the cabins at night, and leave for his sylvan abode before day.

One night he was dragged from his bed and almost beaten to death. He was then sold to an Indian, who took him to Arkansas, then a territory. Here he lived for ten years. His treatment and condition were much improved by a change of owners. The red man proved more human than the white. He learned to speak the Indian language fluently. He was there from the year 1841 to 1851. While there, he embraced the religion of Jesus Christ, being brought to God through the preaching of an old colored man named Simon Pashcap. His conversion took place in 1841, and he was licensed to exhort in 1842, but, showing gifts and graces, he was very soon after licensed as a local preacher. In 1857 he came to Texas, and first stopped at Fannin county, staying there some twenty months. He was here bought by a negro-trader and brought to Roberson county, near Central Texas. The trader sold him to an Englishman by the name of George Young. He was shortly after received into the Quarterly Conference of the M. E. Church, South, and permitted to preach, subject to the white circuit riders. This was continued till emancipation, after which he made application, and was ordained deacon by Bishop Enoch M. Marvin, of the M. E. Church, South. Being in Galveston with Elder Haywood in 1866, attending the M. E. Annual Conference, he saw Dr. M. M. Clark, the general missionary of the A. M. E. Church. He decided at once that that was his church, and he immediately asked for and obtained a transfer from the M. E. Church, South, to the A. M. E. Church. Dr. Clark sent him to Bryan and the surrounding country, to preach in his new harness. After preaching for awhile with great acceptibility and power, he concluded to open the door of the church, but what was his surprise to find that the people became very indignant at the name *African*. Thirty-seven left him at one time, and it was impossible, for a long time, to get the people to hear him again. He succeeded, however, at last, in affecting an organization, and thus the sills of the church were laid in Bryan, where now is a strong and liberal membership. In 1867 he was called to meet Rev. Houston Reedy, Dr. Clark's successor, in an annual meeting at Galveston. It was intended to hold the Annual Conference here, but, as before stated, such reports of Texas had reached Bishop J. P. Campbell, then Bishop of the District, that he refused to come over from New Orleans, where he then was, but sent for the brethren to meet him, which thirteen of them did, crossing the gulf. Hammitt and Mark were ordained elders by Bishop Campbell, but all the others, never having been ordained deacons, were then and there made so. Elder Hammitt was ordered to San Antonio, then a town away out west, with no communication with the outside world other than by the lumbering stage. But stage-riding those days was made interesting, if not pleasant, by the frequent diversions which the bush-whackers created when they covered driver and passengers with revolvers and demanded their money. He was not detered from going by these considerations, though, but, on his return, began to make preparation to go, when he was taken sick, suffering severely from a swollen limb. He was unable, during the whole year, to go to his work. It was when it became apparent that the important post of San Antonio would be lost to African Methodism by default, that Rev. R. Haywood went there and organized, as we have stated in his life. In 1868 he was sent by Bishop Shorter to La Grange Mission. He succeeded S. A. Patton here, and did a grand work. For three years he labored incessantly for his beloved church, in whose cause he was willing to suffer all things, endure all things. Though crippled, and often prostrated, he was all energy and enthusiasm. He took into the church, during his stay on this work, some 500 members; baptized 200 by immersion; 122 were received from other churches; baptized 100 infants.

In 1871 he was appointed to Galveston, and remained there one year, baptizing, in that time, 25 persons into the church. At the end of that year he was made presiding elder of the Chappel Hill District, a position which he held for three years. At the end of that time he became so sick, from the swelling of his crippled limb, that he was unable to travel through the work, and he was appointed pastor in charge of Chappel Hill station in 1874. His efficiency as presiding elder was so great, and the scarcity of good material so felt, that, at the end of his first year at Chappel Hill, he was made presiding elder of the Austin District by Bishop Brown. His experiences in this district were checkered, being stormy, and, at times, calm. The spirit of insubordination was shown in some instances. It was while P. E. of this district that one of his preachers slapped him in the face. He ceased being P. E. in 1877, and in 1878 was appointed to Weimar Circuit, then a very new work. From here he was sent to Mumford Circuit, in 1879, and here he built a church. He afterwards served successively at Huntsville, and on Luling Circuit. His life has been one of great activity, usefulness and hardship. He has accomplished much for the church, and the writer can well remember when his singing voice was in demand at every camp-meeting. During his ministry in the A. M. E. Church, he has taken into the church 1,025 members; married 100 couples; buried and christened a large number. All his privations have been shared, all his afflictions lightened, all his triumphs enjoyed, by a loving and helpful wife. The meal in the barrel, and the oil in the cruise, have not been suffered to disappear when sickness prostrated him, because her indefatigable hands have seen to it. When he could find no house to harbor him at night, she was with him to lie beneath the twinkling concave of the sky, with nothing between them and God's smile but His own transparent firmament. His experience in the days of slavery left an indellible impression upon his mind, and in conversation he often reverts to them. He tells of having seen children forced to whip their mothers, and he, himself, was made to tie his father, preparatory to the thousand lashes. He is strictly a self-made man, having a limited education, which he picked up as best he could. His success lay in his good common sense and perfect uprightness of character, which always won him the confidence of the people, and did more to give the lie to malicious accusations than words could possibly have done. Last year (1883), he was left without an appointment, and has suffered for want of a support. His name will always be revered by the people of Texas for his great work among the negroes of the State.

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REV. HENRY WILHITE.

The subject of this sketch is as well known as any man in the work, long years of active service giving him an acquaintance extending over the whole State and beyond. He was born in Morgan county, Alabama, about 1836, in the fall—the date cannot be definitely fixed. His father was Jerry Deloche, but he only saw him once, as he lived with different people. He died when Henry was a small boy. His mother was sold away from him when he was about seven years of age, leaving him a slave in the Wilhite family. After the death of his master—John Wilhite—he was sold by Wylie Wilhite to a man named David Williams, when nine years of age, for $400. David Williams was accompanied by his brother John when he bought Henry, and the same day, as they were going home, John Williams met Henry's brother Samuel coming from the mill on a horse, and then and there bought him from Alfred Wilhite, a brother of Wylie's. The mother of the two boys did not learn that they had been sold till two weeks after the sale. They were removed about 15 miles from the old home, remaining near each other for about five years. They were permitted to visit their mother only once during this time, walking the distance then. At the end of five years David Williams, master of Henry, came to Texas, being in the year 1851. Henry was then between 14 and 15 years of age. His master died in 1853, and he (Henry), was sold at public sale in Springfield, Limestone county, to the highest bidder. He was bought by J. L. Crabbe for $1,333. He was not sold again. In the main, he was treated well, but on one occasion he was herding sheep, and during the heat of the day, when the sheep were in the shade, he mounted his horse and went about a mile to preaching. His master's son, happening to pass, saw the horse standing at the church door, reported to his father, who called Henry to account on his return home, asking him why he had left his sheep. "Well," said Henry, "I left them in the hands of the Lord." His master struck at him with a stick, but he wrenched it from his master's hand. This so angered Mr. Williams, that he went into the house threatening to take him into an adjoining county and sell him to the meanest man he could find. But that night his master's daughter was attacked by pneumonia, and later on, in the same night, Henry's wife was also taken in the same way, and, as his master had no other servants, he was obliged to make Henry do the cooking and housework. It was six weeks before the sick recovered, and so necessary had Henry made himself that no more was ever said about selling him away from his family. Once after this he was disturbed, but he was never whipped, nor was it afterwards attempted. He was married to Miss Mamie Crabbe in 1855, and was not separated at all from her during the time of slavery. In 1853 he was affected by the preaching which he heard at a camp-meeting, and the following spring he was happily converted to God. This important event took place in Limestone county, Texas, near Sandy creek, while he was in the woods spliting rails. He joined the Southern Methodist Church. He was licensed to preach by Rev. Jas. A. Gilmore, P. E., in the Southern Methodist Church, in October, 1865. His former master, Rev. J. L. Crabbe, was pastor in charge of the church to which he belonged, and laid his application before the Quarterly Conference. It was accepted, and he became a local preacher. He served two years as a licentiate under Rev. David Medlock, a colored man who had been ordained deacon.

Two years later, in November, he was ordained deacon by Bishop Daggett. He was then put in full charge of Springfield Circuit for two years more.

In the fall of 1859, Ralph Long, a young man who had gone from Texas to attend Wilberforce University, sent Rev. Wilhite, a Discipline of the A. M. E. Church, and from this he obtained his first knowledge of that church. When the Conference met in Bryan, in December, 1870, he met it, and joined without delay. He was then ordained elder by Bishop Shorter, and sent back to the Springfield Circuit. where he had ministered so long as minister of the M. E. Church, South. The people had never heard of the A. M. E. Church, but at the next Conference he was able to report 60 members to the Conference. He made an appointment to preach, but three weeks before the time appointed he was taken with pneumonia, and had to get a local preacher to fill the appointment, promising to come up to the church and organize after preaching, which he did with great difficulty, as he was very sick and weak. A minister of the M. E. Church, North, had come in in the meantime and claimed all the colored Methodists for his church. He was sent by Welch. Elder Wilhite organized with fifteen members, and thus began the first A. M. E. Church in that section. About the 1st of April, 1871, he met the minister of the M. E. Church, North, Rev. Austin Lockhart, at Cotton Gin, to discuss before the people the merits of the two churches. But Rev. Lockhart met the people in the middle of the week preceding the appointed discussion, and pledged the people not to forsake his church. All this took place without his knowledge. When Elder Wilhite came, Rev. Lockhart was engaged in Sabbath School. Wilhite sat on a stump outside till he was through. When the hour for service came Lockhart preached two hours, and a local preacher followed in a discourse of one hour. He then called the roll, requesting all who were going to stay in his church to say so—all this without giving Wilhite an opportunity to speak. But Wilhite, so far from being discouraged, held the secretary's baby while he called the roll. When he was through, Rev. Lockhart gave up the pulpit to Elder Wilhite, and jumped out of the window. But during the roll call fifteen announced their intention of leaving the M. E. Church, even before Rev. Wilhite had spoken a word. When he rose he stated that the hour was so advanced and their patience so tried that he would not, and could not, in the time left him, properly represent his church, but would open the doors and take in the fifteen who had just left the M. E. Church. Immediately after, not only those fifteen members, but fifteen others who had promised to remain in the M. E. Church, came also. He organized Plum Creek and Avant Prairie that year, completing the circuit. He had oversight over Rev. R. S. Lewis, in Corsicana, and Rev. Willis Cowen, in Palestine. He met the Conference in 1871, at Chappel Hill, and was made P. E. over the

Springfield District. Here he remained for four years, the district being enlarged and changed during that time.

At the Conference held in Austin in 1874, Elder Wilhite offered the resolution to divide the Texas Conference, thereby opening up the great debate which lasted through the whole year, till the next Conference. He was the champion for division, being followed by most of the young men of the Conference, while Elder Haywood led the opposition, followed by the older members. The division was finally effected at Corsicana in 1875, and the contest ended. The wisdom of the step has since been vindicated. He was one of the prime promoters of the movement to establish a college in Texas, and has long been a trustee of Paul Quinn College. In December, 1875, he was appointed to Galveston District by Bishop Brown, staying six years. The last two years it was known as the Houston District. He was sent from this district to take charge of the Dallas station, Union Bethel Chappel, in 1881. In April of that year he was made general agent for the college, giving up his charge in order that he might travel. He traveled till June and was placed in charge of the Brenham Circuit, where he remained till he was transferred to the West Texas Conference, and made P. E. of the Chappel Hill District.

Elder Wilhite is one of the most successful of our ministers. He is noted for his upright manhood, sound, common sense, and business qualities. He is acceptable to any congregation. His sermons are characterized by earnestness and fervor. He is a good revivalist, and numbers his personal friends by the hundreds. He is one of the few men who have made sacrifices for the college, and is now a trustee and earnest worker. He is a large man of over 200 pounds, and about six feet high. He is a great favorite with all his ministers, being of an even temper. His physical strength is enormous. He frequently used to walk many miles to meet an appointment, and then preach as vigorously as though he had come in a palace car.

"Rev. H. Wilhite is justly termed the pioneer of the Texas Conference. He was first ordained by Bishop Dagget, a deacon in the M. E. Church, South, in 1867. Joined the M. E. Church in 1879. He has never ceased to travel; in the "dark days" he traveled through the country in his buggy, often sleeping under a tree, and preaching in log cabins. Wicked and malicious colored men have often told the whites that he was a political trickster, and had men slipping around with their shot-guns eave-dropping, to see what kind of doctrine he would preach. Elder Wilhite, unconscious of peril, followed the even tenor of his way, which was to know nothing save "Christ and him crucified." The men would be pricked to the heart, come in and give him money and bid him "God speed." Thus he would go from place to place, organizing churches, and erecting buildings. He was appointed presiding elder in 1870, by Bishop Shorter, and continued in the office to this date."

REV. WM. LEAKE.

Rev. Wm. Leake, the subject of this sketch, is, and has been, one of the leaders among the Texas ministers. His life is an eventful one. He was born in Richmond county, N. C., in the town of Rockingham, about the year 1838, but the exact time cannot be stated. He was born the slave of Miss Nannie Leake. She treated him in the very best manner, letting him do as best pleased him, and giving him a good trade, viz—blacksmith's. Rev. Mr. Canady, of the M. E. Church, South, became his master by marriage. He was a kind master, too, allowing Wm. to have his own time. When about 13 years of age he was converted. This was brought about by the effect which the death of his brother James had upon him. He and James were playing, when he, (James) became violently ill, and soon after died. He joined the M. E. Church. He served as class-leader for some years, but he finally felt that he must preach. Meeting his master one day in the street, he said, in the blunt way characteristic of him. "Master, I want to preach." The master answered: "What do you know to preach about?" He answered modestly, and finally his master agreed to give him a trial in his front yard. When the day came, William, bold and unabashed, although the portico was filled with the best white families of the place, took the stand. Seeing the hymn book and bible which had been prepared for him, he said: "Take these away. Before my master provides me with them he ought to teach me the use of them." He then proceeded, in a homely way, to explain his views upon the text which he chose. Warming up, he soon poured out a lava stream of fervid eloquence, so full of striking expressions and original idea, that when he was through, astonishment held all dumb, and his master invited him in the house to eat dinner. From that time he was never wanting an audience. Emancipation came while he was still in the family of Rev. Milton Canady. Mr. Canady came into his shop, on the day when he announced his freedom, and said: "Well, William, you are as free a man today as I am." "Master, I am glad of it," was his response. Mr. Canady then presented William all the coal and iron that was in the blacksmith shop, on which to begin life. He was married to Miss Harriet Plunket about the year 1856. She is still living, they having been united 28 years. She is the mother of nine children, all living. In the year 1865, a gentleman from Texas, visiting North Carolina, represented his State in such glowing colors that Rev. Leake concluded to emigrate there and work at his trade. He acted upon the conclusion, and went at once. He settled in Austin county, on the Brazos river, and bought a plantation. God prospered him, and he accumulated money and property by thrift and economy. He brought a recommendation from the M. E. Church, South, which he presented to Elder John Mark of the A. M. E. Church, and began to preach in that church as a local preacher.

It is worth while to mention that before leaving North Carolina he had visited Raleigh, and there met an elder of the A. M. E. Church, whom he had no sooner heard than he asked for license, and his petition was granted, so that he obtained license to preach in the A. M. E. Church before he became a member. He captured three or four churches for African Methodism in Texas soon after he joined Elder Mark. Rev. Leake joined the Conference under Bishop Shorter, at Chappel Hill, in 1871, and was ordained deacon at the same time. He was left in charge of Chappel Hill, where he remained two years. In that time he more than quadrupled the strength of the church. He joined over 400 members, having found about a hundred when he came. He built a church in Buckhorn worth $800, still in use.

So popular was his preaching that,on the Sabbath, people from ten and twelve miles distance might be seen hastening to hear him, and anxious to get seats. He was the Henry Ward Beecher of that region. He was ordained elder in 1873, at Austin, by Bishop Brown, and appointed P. E. of the Chappel Hill District, a position which he has held continuously since, till this year, (1884), when he was reappointed pastor in charge of Chappel Hill station. His is the only instance in the church history of the State where a man has remained over one work the whole of his ministerial career. For fourteen years he has been either pastor of Chappel Hill or P. E. of that district, but his preaching attracts as large crowds as when he first came. He has probably taken in not less than 2,000 members, to sail on the old African Methodist ship. He has a secret power over his people which is exercised by few men anywhere. His drollest wit and straightforward way of saying what he has to say, always makes him interesting. He can not be dull. As a collector of money he has but few equals. The clutch of the miser upon his money bags loosens when Elder Leake's persuasive tones fall upon his ear. He is, in all respects, a self-made man, but none the less a power for that. His education is limited, but his resources are wonderful. On his first round as P. E. of the Chappel Hill district, while traveling through Lee county, then Burleson, he was seized upon by sixteen desperadoes, who told him he must preach for them that night. They sat before him with six-shooters, while one stood in the door. Elder Leake went at it, and after a vigorous cannonade, he told them that he always took up a collection when he preached to his own people and would observe the custom now. The result was that they gave him $5. He was stopping at Sister Bacy's, then living in Lexington, but now a member of the church in Rockdale. When he returned to her house about 10 o'clock she was astonished, and exclaimed, "What! did they not kill you?" As an answer, he poured the $5 in her lap and said, "Well, now I believe there is a God, and I will serve him!" Her husband said the same, and from that time they have been serving Him faithfully, and Sister Bacy is even now a class-leader in the Rockdale church.

At one time Elder Leake succeeded Dr. W. D. F. Pyle as P. E. It seems that Dr. Pyle, while P. E., had sent word to a certain church that he would hold their quarterly conference at a particular time. but the man by whom the message was sent took upon himself to tell the people that the P. E. had appointed the conference for such a time, but that it could not take place then, so he set another time. When Dr. Pyle rode up on the day he had appointed he found this man quietly plowing, and no preparations made for conference. The man ploughed out to the end of the row and climbed upon the fence, and explained that he had changed the time of the meeting. "Well," said Elder Pyle, "you tell the people Sunday that I have been here and gone, and that you are turned out, do you hear?" The poor man, in great consternation, had not time to utter a word before Elder Pyle galloped off. He believed that he was no more a member, and mournfully imparted the information to the people on the following Sunday. When Elder Leake first came on the work as P. E., this man met him near the same place where he had encountered the Dr., and told him how he had been turned out. "You say you were turned out while sitting *on* the fence?" said Elder Leake. "Yes, sir," answered the man. "Well, now I take you in, standing *by* the fence"—and once more the brother was happy. These little episodes give a glimpse of Elder Leake's sense of the humorous. He was one of the very first men to take hold of Paul Quinn College, and collect money for it, and has long been a trustee of the school. In height he is about 5 feet 4 1-2 inches, being quite a small man in statute, though a giant in the work. His weight is about 132 pounds. He is of a dark-brown skin, large eyes and mouth, and a quick, nervous manner of speaking and moving. He has a slight impediment in his speech when beginning, but it is so slight that it does not hinder, but actually aids his address. He has accumulated a comfortable property, and is the wealthiest minister of the connection in the State. He has an intelligent and hospitable family, who spare no pains to place visitors at ease, and make their stay pleasant. He is entirely original, putting things in the most striking manner. With a voice like a lion, when he thunders in a revival, the vengeance of God seems just behind him, and mourners come flocking.

REV. JOSHUA GOINS.

The fountain head of education, as represented in the A. M. E. Church, is near Xenia, Green county, Ohio. We refer to Wilberforce. In this classic locality, our subject first saw the light of day, August 10th, 1841, making him, at this writing, (1884), 43 years of age. As a child, he was small and slender, and gave no promise of the 220 pounds that he now claims as his regular weight. In 1855, while living in Pike county, Ohio, he was converted. He was then 14 years of age. With all the enthusiasm that has characterized his life, he, at once, began to take a front place in the church, working for its advancement. When about 29 years of age he was licensed to preach. This was in 1870, after he had come to Texas. He came to this State as a United States soldier, and received his discharge in San Antonio. In the same year that he was licensed (1870), he was ordained deacon, in Bryan, by Bishop J. A. Shorter. In 1874 he was ordained elder, at Austin, by Bishop John M. Brown. He was, successively, pastor in charge of San Marcos Circuit, New Braunfels Circuit and Mountain City Mission, during the administration of Bishop Brown. In 1878, his P. E., Rev. R. Haywood, sent him to open up the work in and around Dallas. The qualities needed, at that time, to plant the banner of the church in this part of the State, then so securely and fully occupied by the C. M. E. Church, were firmness, courage— both moral and physical—an eloquent tongue, and a knowledge of our people. All these qualities Goins possessed. He was a combative man, any way, which part of his disposition was strengthened by life in the army, so that he hailed the far off appointment to Herculean labors with joy and glad anticipation. In company with Rev. W. F. Love he made the journey, though "in perils often." When he arrived, he found that such a church as the African Methodist Episcopal Church had never been heard of. What kind of a church was it? Did they eat each other? Could they speak our language? And kindred questions were asked. They were content to regard him with curiosity, so long as he claimed to be one of the ministers of that church, but when he had cautiously felt his way, and the town had run wild over his preaching, he took the next step, which always proved to be the explosive one. He told them that if he was a descendant of Africans, (he is of a light-brown complexion, with curly, straight hair), how much more were those among them, that were as black as the hinges of midnight. The fat was in the fire. From that time they swore eternal divinity to him. The C. M. E. ministers who had received him in a friendly way, set vigorously to work to put up the gap which they had let down, but it was too late. Curiosity, stronger than hatred, mightier than calamity, impelled immense crowds to gather to hear him preach. If his opposers said he was trying to put them back into slavery, the people flocked to hear him all the more, to see what kind of a man this monster was. And thus he made a start. He soon made a break in the ranks, and from that time the church began to grow. All these experiences were shared by Rev. W. F. Love, who was with him. It is related that Elder Goins had an appointment to preach on a large plantation, about six miles from Dallas. There were a great many colored people working on the farm as tenants. A vast concourse assembled to hear the "African." He preached a sermon that soon had them shouting at a great rate. He then prepared to read the history of the church, and open the doors for members. The C. M. E. minister, in charge there, had come to the meeting to see that no one left his flock to join. When Goins cried out, "Now all of you that are free, come and join your own church," some started to rise, but the C. M. E. minister seized them, saying, "Don't you go, Mars Young will turn you off'n his plantation." "Come on," cried Goins, "I don't wan't Mars Young's niggers, I want all who are free." They broke away from the minister, and began to flock forward. When, at last, he saw that all his members were leaving him, in spite of his protests, he sat awhile scratching his head, and then started to his feet, exclaiming, "Well, dog gone it, I b'lieve I'll go too." And he went.

Rev. Goins has served under Bishops Jno. M. Brown, T. M. D. Ward and R. H. Cain. After serving as pastor of the Waxahachie Circuit, he was appointed Presiding Elder of the Corsicana District, a position which he has held continuously, we believe, until the Conference of '83, which met in Waco, Nov. 22, when he was appointed to a charge. He made a good Presiding Elder, and was beloved by all his subordinates. Under his vigorous *regime* the district made great strides forward, doing much for Paul Quinn College, and education in general, as well as raising much Dollar Money. Elder Goins is 5 feet and 5 inches high, has a very pleasant countenance, and a contagious laugh. He is a large man any way we take him. His family are in Waxahachie, where he has a home, while he is now pastor in charge of Terrell.

In his fourteen or fifteen years work as a minister of the gospel, he has organized 41 churches, and built 8. He has baptized 3,500 adult persons, and 1,700 children; married 900 couples; buried 1,073 persons—something of a showing. He has served as a trustee of Paul Quinn College, was a soldier five years and ten months, was hospital steward one year and six months. While there he began the study of medicine, and, in 1883, he received a diploma as doctor of medicine, through Drs. Jones and Thompson, of Texas. The following, clipped from a leading paper, regarding Dr. Goins, shows in what estimation he is held by the whites who know him:

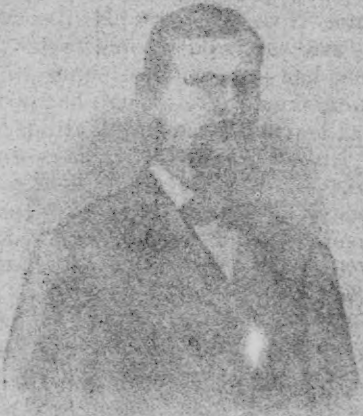
"Rev. Dr. Goins, of Waxahachie, presiding elder of Corsicana district of the A. M. E. church, was in the city last week and called at our office. The doctor is chairman of a committee appointed to call a State Convention of the colored people of the State in the cause of education, morality and the intellectual improvement of their race. Dr. Goins is a zealous worker for the spiritual and social interest of his people, and is entitled to their gratitude for his efforts in their behalf. The above convention will be held at Bryan on the 8th of February next, and we think much good will result from its deliberations."

About three years ago, Dr. Goins wrote an article to the *Christian Recorder*, that expresses his experiences so graphically, and yet so briefly, that we copy it *verbatim et literatim* :

"Mr. Editor—I am a Buck-Eye by birth. I have been in the State of Texas for over 12 years preaching. My troubles have been many; you will be surprised when I tell you of them. When I commenced in the State there were but four ministers, Revs. R. Haywood, E. Hammitt, F. Green and J. Patson. There were about 100 members belonging to our church in the State. I labored faithfully and earnestly to build up African Methodism. When I did not have means to ride I walked, and with God's help I have done some good. I have organized numbers of churches, and most every one in the North East Texas Conference.

"To have success I was compelled to suffer with hunger and go without decent clothes; I was hunted like wild cats in this country. I have gone three days without eating; I slept on the ground, and a stone was my pillow. I would go to some houses to ask for something to eat. When they saw me coming they would say, 'There comes one of them African devils,' and shut the door in my face. So I was left to wander, watch, think and pray. They hung all the horses I had, and tried to hang me, but could not get the chance, and they thought they would try another way by giving me some strychnine. This did not kill me. They shot at me, but I stood with steadfastness and held my streamer up; they stared at me and said I was only a straggler and that I was just out of the State's prison. They burnt our churches; we taught school under trees. I had plenty of huntresses too. I was accused of preaching false doctrines, so I was arrested, but I was allowed to plead my own case, and by doing so I came out all right. I went in much pain and grief, but I knew God had called me to preach his word. But to go back was death and to go forward I could but die. Some of our people were docile, but a very few of them. I am still hard at work. I have never lost one year since I commenced. Will you and all that read this sympathize with us? Give us your prayers.

WAXAHACHIE, TEXAS."



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REV. W. B. CARSON.

No man is better known throughout the State of Texas than Rev. Wm. Rufus Carson; nor is his acquaintance bounded by State lines. He is extensively known to all the connection. He is now in his forty-second year. He was born May 14th, 1842, in McDowell county, North Carolina, near the head of the Catawba river. Here he spent a good portion of his boyhood. He was a boy easily controlled by kindness, and of quick sympathies, but stubbornly resisting all compulsory measures and punishments. He was wild and thoughtless, more from exuberance of animal spirits than from vicious inclinations. Being as white as any in his master's family, he often, when away from home, used to take advantage of his fairness to enjoy all the hospitalities accorded the blue-bloods, at inns and other places. He was familiarly known by neighbors as "Bill." In 1866, he was led to see his sinfulness before God, and was happily converted July 27th, in Greensboro, N. C. The following year he was licensed to preach in the A. M. E. Church, by Rev. G. W. Broadie, then at Greensboro. It is in place to remark that, for a time, he was class-leader, and he was most attentive to the duties of his office. He would walk several miles at night to attend his meeting, even after a hard day's work, for he was a hard worker. He used to work in the gold mines of North Carolina. His temper was very inflamatory, and was not under good control, so that, if he took offense, it was a fight or a foot-race. But his anger cooled as rapidly as it arose, and he was never known to harbor enemity or bitterness against any man. His heart was large and generous to a fault. He was very strong, and this, coupled with the well known fact that he feared neither white nor black, secured him from the persecutions and punishments so lavishly inflicted upon his less fortunate African brothers under the yoke. His restless mind soon tired of the red hills of North Carolina. He longed to see the new west, the land of limitless resources, and roseate promise. In the meantime, he had married an affectionate lady, who, till her death in San Antonio in 1872, proved a helpmeet, indeed, uncomplainingly following his fortunes wherever and whatever they might be. She was a sister of Rev. J. R. Bryan's wife, still living.

Leaving North Carolina, he started out into the world without money, experience, or friends to help him on; only an indomitable will that took no reverse for defeat, and knew no failure or despair. His motto was that all possibilities are possible. He landed one morning in St. Louis, Mo., with no money to continue his journey to Kansas, whither he was bound. Nothing daunted, he proceeded to the Vice-President's office, and stated the case to him, closing by asking for a ticket to Leavensworth. His frank ways and straightforward manner had its effect upon the agent, and he. without hesitation, wrote a pass for Carson. This little episode shows that he was possessed of great candor, and power of inspiring confidence. Wherever he goes, he can secure favors in a few days that would only be granted most men after as many months. He was ordained Deacon by Bishop Campbell, in 1870, at Lexington, Mo., and Elder, by Bishop Brown, in 1875, after coming to Texas. While in Kansas he heard, concerning Texas, that "the harvest is ripe, but the laborers are few." He determined to go, and determination was action. With his family of wife and two children he came. As he passed through Dallas, then only a small place, he saw the opening that existed, and did not forget, afterwards, to tell his P. E. of the waiting field. Rev. W. F. Love accompanied him. He (Carson) was sent to San Antonio. This was in 1878. He found the church in a law-suit with the M. E. Church, over the possession of the church, both claiming it. Rev. Haywood, who had before been supervising the interests of the A. M. E. Church in this suit, turned all over to Carson. Under his management the case terminated favorably to his church. He soon disposed of it, however, and bought a large, square stone building, on San Pedro Creek, which he converted into a church. They occupied this during his three years' stay in San Antonio. His successor, Rev. Johnson Reed, sold it, and built a fine church further out, on the opposite side of the creek, and the old building is now used as an ice-factory. While Elder Carson was away from home, attending some meeting of ministers, death entered his house and stole his dear wife, leaving three little children behind. He did not reach home in time to see her buried. The writer has heard him, since the death of Rev. J. C. Embry's wife, remark that both their wives died when they were away from home, in the same month, and on the same day of the month. From San Antonio he was sent to Chappel Hill by Bishop Ward, remaining there one year, and making great additions to the church. It was here that he received the title of the "Angel Preacher." In 1877, he was stationed at Houston. His work this year was great, indeed, for he was financial agent of Paul Quinn College at the same time. He would travel all through the State collecting money, but Sunday morning always found him in his own pulpit at Houston. He also built the Wesley Chapel Mission Church in Houston, working on it himself, in company with Elder Wilhite. The existence of the college to-day is as much due to Carson as any one man in the State. He and Wilhite collected all the money with which to buy a site. They bought it; walked from point to point collecting money for it; contended with lazy or selfish preachers, (for there were many such) and encouraged those who said the enterprise was too great and could not be accomplished. Elders Carsons and Wilhite were sitting down conversing one day, when Carson straightened himself up, and said, "Wilhite, let's build a college in Texas!" "Agreed!" said Wilhite. This was the germ thought—the verbal foundation of what is now a reality. While due credit is given to all who have aided by their money or their prayers in this great undertaking, too much praise cannot be accorded the men who sacrificed time, money and comfort, to rough it over Texas for the sake of bringing higher education to the children, whose aspirations reached farther than their purses.

After leaving Houston, he was made presiding elder of the Northeast Texas Conference District. Here he served six years—six years of prosperity, alternated by privation and discouraging experiences, capped by success. As presiding Elder he was unpopular with some of his men, owing to his positive way of expressing himself, but all acknowledged that he was peerless as a speaker from the holy desk. The success of his preaching is largely due to a clear, tenor voice, that rings like a silver bell; to an expressive countenance that reflects all the different shades of feeling, and an earnestness of manner in delivery that claims the attention at once. When at a climax, his face becomes flushed to a deep red. He is a self-made man, as are most of the Texas ministers that have achieved success in their calling. His grammar is not always correct, the verb sometimes failing to agree with its subject in person and number, but his ideas are clear, well put, and indicative of careful reading. He is preeminently a business man. He was sent from the Waxahachie Conference in 1881, Bishop Cain presiding, to take charge of the Waco church. The A. M. E. Church was then a small frame building—erected by Rev. A. W. Jones, when pastor in charge. Elder Carson immediately began to cast about for means to build a new and larger one. About this time the Presbyterians offered their brick church, corner of Second and Jackson streets, for sale. Elder Carson found that it could be bought for $5,000, and at once began negotiating for it. The result was, it was bought, and the old church and ground sold to the city of Waco for a school house. In the two years he remained in charge, he paid nearly $3,000 on the debt, besides the interest. It was during the year 1882 that the dawnings of that unhappy variance between Bishop Cain and Elder Carson appeared. The original cause of disagreement between them was a difference of opinion concerning the management of the college, of which the Bishop was president, and Elder Carson a trustee. It culminated in November, 1883, when, in the Conference held at Waco, Elder Carson was suspended for one year. It is not necessary, nor shall we attempt to enter specifically into the grounds and course of the trial and suspension. We simply have to do with the fact. The case was carried up to the General Conference at Baltimore, in May, '84, and Carson was reinstated in his former standing in the church. The effect of the confusion, caused by the suspension, was well nigh disastrous to the church. The members were divided; the notes became due; the creditors became anxious and importunate; the enemy rejoiced. The Bishop acted as pastor in charge himself, for a brief period, but was soon obliged to leave for other duties. The writer, in the absence of a leader, assumed that role, and collected on subscription paper nearly $200, which restored confidence somewhat among the creditors. At this critical juncture, Bishop Cain sent Rev. B. W. Roberts, transferred from Florida, to take charge of the church. Under his guidance, things have assumed their wanted serene condition, and the church prospers. We cannot attempt to give the various experiences of Rev. W. R. Carson in full. Our space is too limited. He stands about 6 feet, 5 inches high, dark hair and eyes, and a frank, open countenance, that makes him friends wherever he goes. He also has many enemies, as all positive, plain-spoken men must have. His family consists of a wife and three children. His last marriage was under romantic circumstances. It was an elopement.

REV. WM. F. LOVE.

Elder Love was born July 11th, 1825, in North Carolina, though in what part we are not informed. He was converted and joined the church in 1841, at the age of 16 years. He was licensed as a local preacher in 1857, and joined the A. M. E. Conference in 1867. He was living in Kansas, but when the cry for volunteers for Texas was made, Love was one of the two—Carson the other—to say, "Here am I, send me." He was ordained deacon in 1873. When he came to Texas he was chosen as the one to go to Dallas and Waxahachie, with Goins, and break the ice. He was accompanied by Old Hickory Jim, his walking stick, upon which to rely when milder persuasion failed to make his assailants forbear. In the rough state of society then existing in Texas, and on account of the intense hatred that was felt toward the A. M. E. ministers, it was as necessary to protection to have a good club as it was to trust in Providence. In depending on Old Hickory Jim, Elder Love avowed his belief in the proverb, "God helps those who help themselves." He is a spare man, slender and tall, but of great strength. When a man attacked him, after the first few rounds, the principal problem in the assailant's mind was how to let go. He always preaches as though the day of reckoning was at hand, and he soon preached his way into the hearts of the people. A man of spotless character, he was universally respected. His education is very limited, but he has accomplished a great deal for the church. His friends are many, and his enemies few. His family live in Waco. He has served as General Missionary at different times, doing much to revive the work in the State. He is about 5 feet, 10 inches high, and will weigh about 175 pounds. His color is dark-brown. His experience in Northeast Texas, if detailed, would form a thrilling chapter, but we have not the data at hand to give it. We close by quoting from Rev. C. W. Porter: "Rev. Love may be classed with the pioneers of Texas. When he went to Dallas, all the several denominations worshiped in one small school house. The night he preached his first sermon there, he sat on a stump all night. He could find no place among the colored people until a white gentleman invited him to his hotel. The colored people called a meeting at the court house, and hired a lawyer to expose African Methodism, all to no purpose, for W. F. Love was there and put them all to flight. After this everything became quiet, and the work progressed. He built a church, and went on his way rejoicing. He has been so successful in the mission work, until he is named the 'Bushwhacker.'"

REV. A. F. JACKSON.

The subject of this sketch, standing in the foremost ranks of A. M. E. ministers, deserves a far more extended notice than it is possible to give in our limited space. He we space,commensurate with his usefulness; we should recount in full the experiences of an eventful life. He was born in Washington, D. C., on the 10th of May, 1843. He is a brother of the Mrs.Coppin, wife of Rev.L. J. Coppin, of Baltimore. In 1856, at the age of thirteen, he removed from Washington to North Carolina. Eight years after, Sept. 16, 1864, while living in Charlotte, N. C., he was converted to Christ, and the next year, 1865, returned to Washington and joined Israel Bethel Church. He early felt the movings of the spirit, prompting him to become a bearer of the glad tidings of salvation to those who walked in darkness. After thoroughly weighing the matter in all its bearings, during which he felt the magnitude and sacredness of the office to which he was called, he at last applied, and was licensed to exhort in 1866, by Rev. W. H. Hunter, D. D. In this capacity he remained a member of Israel Bethel until Sept., 1872, when the glowing accounts which he heard of Texas, and the openings there for energetic young men, induced him to go there. He came to Galveston, and, among his first acts, he joined the church at Reedy's Chapel. He took this course, conscious that it is all-important for a young man in a new place to come out squarely on the Lord's side at the first, if he would place himself in the safest situation. So active was he in the discharge of his religious obligations wherever he was placed, that his prominence was soon very marked, and his promotion very rapid. He was licensed to preach by Rev. E. Hammitt, then P. E. of the Galveston District, in April, 1873, about six months after joining the church in Galveston. In 1873, he was ordained deacon, by Bishop Brown, and in 1875 he was ordained elder by the same Bishop. The services of his ordination were very solemn and impressive. He was deeply affected, feeling the responsibility that was being imposed on him by the imposition of hands. He was appointed in May, 1873, to the pastorate of St. Paul's Chapel, Houston, where he did such an excellent work that he was reappointed from the Conference of 1874, held at Austin, to the same charge. While in Houston, Elder Jackson built a parsonage—the first that was built by any of the ministers of the A. M. E. Church in the State. True, there was one at Galveston, but it came to us in the same way that the church did—by being turned over to the connection from the M. E. Church, South.

He was again sent there in 1875. In 1876, he was sent to Little Bethel Church, Corsicana. This was Bishop Brown's last Conference in Texas, so that he spent the year in Corsicana, and received his next appointment from the new Bishop—Bishop Ward—who, in 1877, reappointed Elder Jackson to Corsicana. He was reappointed the second time to Corsicana, in 1878.

The church at Austin had been in a confused condition for some time, and it needed a man of sterling qualities to bring it into harmony again. The members were daily dropping off; the attendance was failing; the church was in disrepute, but when the Bishop sought for a man to work a change in this state of affairs, he found him in Elder Jackson. Accordingly, he was sent to Austin in 1879. The wisdom of the appointment was soon manifest. The dignified bearing of the pastor, the forbearance which he exercised under most provoking circumstances, won him the love and respect of the whole city, white and colored. He was returned to Austin in 1880, and having served out that year with entire acceptability, he was assigned to St. John's Chapel, at Chappell Hill. This appointment was made by Bishop Cain, in 1881—he being then for the first year in the State. Rev. Jackson was sent to Chappel Hill church for three successive years, viz: 1881, 1882 and 1883. He left, beloved by all the people. In 1884, he was sent to Bryan, to take charge of Allen Chapel. He at once engaged in paying off the debts of the church. but having a large family of little children to be clothed and fed, he found, that in the embarrassed circumstances of the church, they were not able to give him sufficient support. When Bishop Wayman, shortly after he had been assigned the Texas field, made a flying tour of the State, he recognized Elder Jackson's faithfulness by appointing him to San Antonio, to fill the vacancy caused by the election of Rev. J. C. Embry as Business Manager of the Book Concern. The appointment gave general satisfaction. Elder Jackson has built up the cause wherever he has gone. Let us take a brief survey of a part of his work. He finished the church in Houston, and paid $600 of indebtedness that was hanging over it. He built a good parsonage there, added 100 members to the church, and built up a good Sabbath school. At Corsicana he built a nice parsonage, paid off all the debts, remodeled the church, and put $500 worth of improvements on it. Here he also worked up a good Sabbath school, and added 120 members to the church. At Austin, he paid off all the debts of the church, improved the parsonage, added 155 members to the church, and strengthened the languishing Sabbath school. At Chappell Hill, he paid off an indebtedness of $600, and put $600 worth of improvements on it, remodeled the parsonage, built up the Sabbath school, and added 135 members to the church. He was engaged in canceling the indebtedness of the church in Bryan, and had added 15 members, when he was called away to take charge of San Antonio. Thus may be seen what one man can accomplish. In an itinerant service of twelve years he has not only done what has been stated, but has baptized 960, married 75, instrumental in converting 525, and buried 128. It has been said of Elder Jackson that he is not exactly a church builder, but he pays for the churches that other men build. He is pre-eminently a parsonage builder, and Sabbath school worker. He has held several honorable positions. He was an officer in the Galveston Custom House, with a salary of $120, which he unhesitatingly resigned to go into the ministry. He was elected delegate to the General Conference that met in St. Louis, in 1880, and took a prominent part in its deliberations. He was again elected to the General Conference of 1884, held in Baltimore. He was a school teacher for a number of years, and has represented his race in nearly all the State conventions that have been called in the last 12 years.

Indeed, he has held several important positions in both the church and State. He was married to a most estimable lady in 1875, and the issue of this union was four children, three of whom are living—two boys and a girl. His wife died in 1882, after a very brief illness. He married again in 1883.

Elder Jackson is a fine looking man, standing five feet and six inches in height; his weight is 170 pounds; he has dark, straight hair, and dark eyes; heavy moustache, but no beard; he is of a very light complexion, and would easily pass for one of the Caucasian race. He is a self-made man—one who has made the most of his opportunities. He lost his parents when he was twelve years old. He worked for a white lady in Washington, D. C., who kept a boarding house. She gave him a room in her house and his board. He made his extra money blacking the boarders' boots, thereby saving enough to school and clothe himself. After leaving school, he worked on a steamer that plied between New York and Fall River, Mass. He saved $600 at this work, returned to Washington, and went into the confectionery business, but tiring of this, he sold out and came to Texas, the State that no man leaves for want of room to develop. Here he secured a position in the Custom House, which he held till he voluntarily resigned, to go into the ministry. He has always had the respect of all classes. His life is spotless and pure, and all unite in giving him that noblest of all titles—*a Christian gentleman.* He is a man of great tenacity, holding on when he believes himself right, even though all oppose him. As a thinker, he is clear, independent and vigorous, his

sermons being thoughtful and instructive, and the language well chosen. Elder Jackson once made the remark, "I have but one thing to regret as a minister, and that is that I have not the ability to accomplish more good for God and humanity."

REV. CHARLES W. PORTER.

The writer's first acquaintance with Elder Porter was made in Austin, at the District Conference, in 1874 (?). He was secretary of the meeting. I well remember how much amusement it caused me to see him elected, for I had no idea, from his appearance at the time, that he could write. He wore a very common pair of gray jean pants and rough boots. He was very quiet and unpretentious, all of which was taken for the stolidity of ignorance. But when I stepped behind him, and saw his fingers, with lightning-like rapidity, taking note of the proceedings in a bold, business-like hand-writing, my opinion underwent a most radical change, and the lesson never to judge a man by his dress, was well learned. He was then teaching school in Martin, Falls county, and had not then entered the ministry. He is 5 feet, 9 inches high, and is a man of unadulterated blackness, so that all the talent he possesses, and it is no mean share, is directly and exclusively attributable to the capabilities inherent in the race of Ham. His parents were native Africans, kidnapped and brought over in a slave vessel. He has several brothers and sisters in Kentucky. Charles was born in Bowling Green, Ky., on the 12th of September, 1848, being now about 36 years of age, in the very prime of intellectual and physical manhood. His master seems, from the first, to have seen something worthy of cultivation in him, for he took great pains to instruct him at home, and when he had rapidly conquered the mysteries of the ordinary branches taught in the common schools, his master sent him to Gain's High School, Cincinnati, Ohio. Here his progress was most gratifying. His master formed the idea of educating him for a missionary to Africa, and sending him back there to work among his people. With this end in view, he had Charles take medical lectures for three years. Being an inveterate and untiring reader, he not only acquired what was laid down in the curriculum of the school, but a vast amount of outside information on all subjects. The most cordial relations existed between him and his master. All the care and kindness bestowed upon him, he repaid with a deep affection. He never took kindly to the idea of going to Africa, though, and after emancipation, mapped out an entirely different course for himself. His master, before his death, made liberal provision for Charles and his mother, bequeathing them property and money to the amount of several thousand dollars. He gave Charles several thousand, on condition that he should draw it only when he was ready to embark for Africa. Up to date, the money is still held in trust. After the emancipation, our subject turned his eyes to Texas, and, allured by the freedom of its broad prairies, he was soon there. He went into the extremely western and wild parts to write them up for a prominent Cincinnati paper, being employed by that journal to act as its regular correspondent. It was a dangerous employment, but he went among the cowboys as a negro who could not read, much less write, and played the part so well that they were completely deceived, and voted him a "good nigger," he was so humble, ignorant and obliging. If they had known that the scathing articles, that appeared, from time to time, in the paper, were from his pen, there would be no need of this biography. *Hic Jacet!* would have told the whole story.

Wearying of his assumed character, he finally sought the more civilized portions of the State, and engaged in school teaching. In March, 1875, he was licensed to preach, by Rev. P. Townsend, one of the pioneers in the cause. In 1876, he was ordained deacon on Christmas Day, by Bishop T. M. D. Ward. In 1877, he was married to Miss Anna Belle ——, of Belton, Texas, by the mayor of the town. In 1879 he was ordained elder by Bishop Ward. Since entering the ministry he has served under Bishops Brown, Ward and Cain, and has held the following charges: Marlin, Bryan, Wesley's Chapel, Houston, Brenham, and Presiding Elder of the Palestine District. Under his hand, this district has made rapid strides and done much for education, and in building up the Sabbath school work. His Sabbath school conventions are the best in the State. He is very popular in his district. In many parts of his work a colored man does not have much chance, but whenever it is known that he is in town, an invitation from the whites; to occupy their church and preach for them, is sure to follow. When he first began to preach, his brother ministers said, "Yes, Porter is a smart man, but he will never learn to preach." To-day he is one of the most effective and eloquent men in the pulpit. His eloquence is at times really startling. The writer has seen white people stretching from the church door across to the other side of the street, listening to his thrilling utterances. In 1883 he established the Bishop Ward Normal and Collegiate Institute, at Huntsville, which, though only a year old, bids fair to be a power for good. Elder Porter is president, supported by a substantial board of trustees. He was a delegate to the General Conference of 1884, elected from Texas Conference.

JOHN H. CONNOR

Was born in Lincoln county, N. C., near Lincolnton, in 1836, May 15. He was a slave in the same family with his parents. The family were not hard, but his mistress treated him with great kindness. He was converted in his house in the summer of 1867, having been a probationer in the M. E. Church for some years. Having a brother in Texas, he concluded to emigrate there, which he did in the year 1873. He joined the M. E. Church, North, in 1866, becoming a local preacher in that church in 1868. Before leaving North Carolina he became acquainted with the A. M. E. Church history through Elder Austin. Elder Connor got possession of his Discipline, which he brought from the A. M. E. Church, and; after reading it, avowed it as his purpose to join that church if ever he came within reach of it. On reaching Texas, this resolution was strengthened by hearing Rev. H. Wilhite, the presiding elder over that section of country, and, in 1874, he cast his lot with us. He was then 38 years of age—in the prime of vigorous manhood—and at once began with renewed zeal to work in his new harness for Christ. He located in Milan county, near Cox's farm, on Little River. He was placed, by P. E. Wilhite, over the Cameron work, which he held with great success till the Annual Conference, which convened the latter part of that year in Corsicana. There he joined the Conference, Bishop Brown presiding. He held the Cameron work, as a licentiate, till 1876. He was removed by Bishop Ward, to take charge of the Washington Circuit. There he raised $175 at three points — Mount Prairie, Washington and Paul

Felders—that year, 1877. He was ordained deacon by Bishop Ward in San Antonio, in 1878. He remained in charge of the Washington work for four years. He was returned to his former charge in Milan county by Bishop Cain, at the Conference which convened in Chappel Hill in 1880. He has continued in charge there ever since. He was ordained elder at Austin in 1881, by Bishop Cain. During the eleven years of his ministry in Texas, he has added between four and five hundred souls to the church. No stronger evidence of his acceptability can be given than that, during his whole ministerial career, he has had but two different charges. He is universally loved and respected by all, and is recognized as one of the most useful men in the connection. Possessed of a ready wit, which is always bright and sparkling, he is a welcome guest at any gathering. He is a self-made man of limited education, but strong native sense, and a good student of the scriptures, and well versed in the laws of the church. In his administration of the temporal affairs of the church, he has also proved successful. When he took charge of the Cameron circuit in 1874, he found a new church valued at $600, but not paid for. He paid the debt, but hardly had the load been lifted, when the church was burned to the ground. This was at a point called Cox's Providence. He, nowise discouraged, rebuilt. He also built a church in Cameron, costing $300, of which he paid $95 before he was removed to the Washington work. During the four years of his absence, before he was returned to his first work, 10 cents was paid on this debt. On his return, finding this condition of affairs, he left the church and lot to satisfy the demands of the church creditors, and purchased a more beautiful site on a hill overlooking the town, on which he erected a church, large, comfortable and handsome, the whole valued at $1,000. Over $430 of this has been paid, with fine prospects for soon liquidating the entire indebtedness. Finding a very sorry church in Rockdale, one of his other points, he removed the old building, and on the same lot erected another, worth about $1,000, making the total value about $1.500. The indebtedness, all told, at this point, will not exceed $100. At Griffin's Chapel, he found a nice building used as a church and school house, valued at $600, but during his second year, that building was also burned. The supposed incendiary was arrested, but finally released for lack of proof. Nothing daunted, he proceeded to make preparations for rebuilding. He collected about $50 for this purpose, and at last hit upon the novel plan of planting a church crop of cotton, which bids fair, at this writing, to yield seven or eight bales. He will build a first-class church in the fall. He collected $50 at Price's Chapel to build, but the work being too large, this point was attached to the Longview Mission, with the money in the treasury. This circuit, which, in 1874, could yield at the best only about $40 Dollar Money, now, in 1884, yields $200 per annum. It also pays a minister a salary of from $600 to $700. This showing is evidence that the Rev. Connor is one of the pillars of African Methodism in Texas. A lover of intelligence, he loses no opportunity to learn, or encourage learning. He has done much for education by help-ing Paul Quinn College, and is, in all respects, what we call a "live man." Married in 1856 to a lady named Emily Burton, he has raised a family of ten children, all of whom are in Texas, and honored citizens. Elder Connor is of very dark complexion, heavy set, about 5 feet, 7 inches high, weighing 190 pounds, of a pleasant expression of countenance, moustache, but no beard.

REV. JOHN R. BRYAN.

Rev. Bryan was born in Rutherfordton, Rutherfordton county, N. C., October 7, 1849, and was the property of Mr. E. Bryan until the emancipation. He made peace with the Lord in August, 1867, in an "old log cabin," at a country prayer meeting in Coldwell county, N. C. He, having obtained his freedom from slavery and sin, asked the hand of Miss J. M. Lightfoot, the 16-year old daughter of Mr. Alexander Lightfoot and Mrs. Maria Lightfoot, of Raleigh, N. C. It was given, and on the 14th day of November, 1868, the matrimonial ceremony was performed by Thomas Austin, Esq., under a pine tree, in the yard of the country home of the bride's parents, in Coldwell county, N. C. There being no African Methodist Episcopal Church in Yadkin valley, where he was then living, he set out in search of one, and walked 31 miles to a campmeeting, (October, 1869), which was being conducted by Rev. S. B. Williams and G. W. Broadie. Rev. Williams, seeing him coming, seemed to be inspired, ran and embraced him, though he had never seen him before. He asked, "What is the tidings?" Elder Bryan's answer was, "I am looking for the African Methodist Church." "You are at the right place." There he was examined and preached his trial sermon, from Roman. XI chap. and 1st verse; was licensed and sent to the Yadkin Valley Mission in Coldwell county, and in four months from that date, he had 50 members; served on the mission two years, made a good circuit, with three points, with over 150 members. In August, 1872, he moved to Kansas, and had his license renewed by Richard

Rickitts, at Emporia, Kansas, July 24, 1873, and by B. J. S. Hatton, May 11, 1874. He came to Dallas, Texas, August 4, 1874, and took charge of Bethel A. M. E. Church, the successor of Rev. J. C. Akers. The membership was 40, with an indebtedness of $650, with interest. He preached here three years, and increased the membership to 300, paid the debts, ceiled, seated and painted the church, bought a bell, and dug a good well. Conference convened in Corsicana December, 1874. There he was examined by Rev. J. E. M. Gilliard for deacon's orders, and was ordained by Bishop J. M. Brown. In 1876, he was ordained Elder by Bishop T. M. D. Ward, in Conference then in session at Dallas. Conference convened in Bryan, December, 1879. He was sent from there to Wesley Chapel, Houston, and arrived there Jan. 1, 1878. He found 10 members and a box house 26x30, and an indebtedness of $600, with interest. He stayed here two years and increased the membership from 10 to 140, ceiled, painted and added 20 feet to the church, bought a bell, fenced in the lot and purchased a $250 organ; paid for all as he went, the interest on the debt, and $100 of the principal. Conference met in Wesley Chapel, Houston, December, 1879. He was sent to Bryan from here as successor to Rev. C. W. Porter, leaving his church $500 in debt, and finding one $800 in debt in Bryan, including interest, with a membership of 80. He preached here two years, paid $768, fenced in the church property, bought and paid for a $200 organ, and a set of chandeliers. Conference met in Galveston, Dec., 1881, from which place he was appointed P. E. of San Antonio district, by Bishop R. H. Cain. He was successful, and loved by all his ministers and people. Conference convened in Brenham in 1882. He was re-appointed to his district. After its adjournment he went to visit the Texas Conference, Brenham being in the West Texas. While there he learned that Wesley Chapel was likely to be sold, and there was no good man to spare to send there, so he asked the Bishop to send him, and he would save it. It was agreed to, and on Jan. 1, 1883, he took charge of the church, he had left three years before. He found it $500 in debt, the same as it was when he left in 1879. There had been some improvement made and a parsonage built. He paid the debt. Conference met in Palestine in Jan., 1884. Bishop R. H. Cain transferred Elder Bryan to West Texas Conference, to take charge of Brenham Church, which was then in litigation, and judgment obtained. Here he found a list of 75 members, but a revival broke out about the middle of Feb., 1884, which resulted in the conversion of 100 souls. All were baptized by pouring and sprinkling. He ceiled the church at a cost of $260, paying as he went; paid off the other debts and got the church out of litigation. He is the man who has done as much as any man in the State to break down the unjust discrimination of railroads against colored passengers, often endangering his life in his efforts to protect colored ladies from abuse. He knows no fear, and seeks no favor above what merit demands. He is one of the most efficient men in the State—a good preacher and manager of church affairs. With a promising family of beautiful children growing up around him, he can look with satisfaction upon the past, and complacency upon the future. His work speaks for itself.

REV. ABRAM GRANT.

Although not one of the pioneers in the work of establishing the church in this State, he, whose history is here given, is one of the few men who has accomplished most for it. There is not a man in the State, and we may safely go beyond the bounds of the State, who possesses more executive force or exerts a greater power for good, than Rev. Abram Grant. Right aptly has he been called the Electric Battery, for he is always charged with electricity of enthusiasm, which he never fails to communicate to any who come within the current. Most men have their times of lassitude, dulness and discouragement; Elder Grant never has. Florida claims him by birth, but Texas by adoption. He was born in Lake City, Florida, August 25, 1848, making him only 36 years of age. He was a slave, belonging to a man named Frank Rollison. Mr. Rollison was inclined to be kind, but our friend Grant sometimes wished to change the relationship and assume the roll of master himself. At such times, a liberal application of peach-tree switch generally restored the proper condition of things, and Abram succumbed. As time passed on, his master hired him to a man named Dicks for $10 per month. Mr. Dicks had a son attending school, who, at the solicitation of young Abram, taught him to read and spell. He was progressing finely, when his master discovered the fact and forbade the son of Mr. Dicks giving him any more lessons, stating as a reason that he was big enough devil already. He was cut short in his literary career, therefore, when he had just conquered the mysteries of "baker" in the blue-back speller and acquired the startling information from the same that "Fire will burn wood and coal." But this bare taste of knowledge so increased his calibre that the chains of slavery, though lightly laid on, galled him, and at the age of 16 he determined to run away. No sooner thought than done. He intended to make his way to the Yankees, the civil war being then in progress. He, his brother, Alex. Johns, and James Gray, were in the company that ran away. They were found by some deserters, who wanted to kill them, and probably would have done so if one of the deserters had not recognized them as old neighbors of his. His name was James Curry. Thus they were permitted to pass unmolested. They came to the Aluchua river,and,as Johns had a broken arm, and could not swim in consequence, and his brother had never learned, young Abram plunged in, swam across to the other side, stole a boat that was tied up on the shore, brought it back, took his companions aboard, and started down the river, not at all troubled with their infringement of the law governing property rights. They went down as far as Clay's Landing without accident or adventure, but here they were discovered by some Rebel soldiers, who began to shoot at them. Over-board they went and made for the other shore, which they succeeded in reaching, and thence into the woods. Here they came up with another crowd of deserters, with whom they went nearly to Key West, Florida. Here they captured a little blockade runner, dressed themselves, and started on the back track, intending to escape in another direction. They fell in with the man who had owned the boat which they stole, and found him to be a Union man, but his cupidity could not withstand the tempting bait of $500 reward which was offered for the fugitives, and he betrayed them. They were captured and taken home. His master tried to make him tell where he had secured his good clothes, but he kept his secret, though the neighbors, for half a mile around, could hear the flogging he was undergoing in order to force him to tell. The master then told him and his brother that they would be free in less than a year, and that he intended to get the worth of his money out of them, so he took them to Columbus, Ga., and sold them, Abram for $6,000, and his brother for $5,000, in Confederate money. Here they were given a peck of meal and a gallon of molasses as a week's allowance. They cooked the meal and started back to Florida, but were captured. They were then separated, our subject being sent about forty miles away, into Alabama. He took the finest horse the man had, rode sixty-five miles in one night, and reached the Union army near Montgomery, Ala.

Immediately after the close of the war he returned to his old home in Lake City, and hired to his former owner, to clerk in his store. His employer kept drunk all the time; the clerk sold out without keeping any accounts, and they awoke to the fact, in a short time, that the firm was "broke." He hired to a Mr. Cathey in a hotel, and while there, learned to read and write much better than he could before. During the two years that he stayed there he had the management of all the business, and here was laid the foundation of those business qualities that he possesses in such an eminent degree to-day.

From this place he removed to Jacksonville, where, at different times, he served as steward for different hotels. But feeling the call to carry the gospel, after his conversion, he entered the ministry. His first charge was the Devaul County Mission. He stayed two years and built three churches. From there he was sent to Lavalla Circuit. He rebuilt the church in Lavalla. These appointments he received from Bishop Ward. He was next sent to Tallahassee, staying three years. In that time he built the finest colored church in the State of Florida. Having built churches on every work assigned him, he concluded to try Texas. He was transferred, by Bishop Campbell, to the West Texas Conference, and appointed, by Bishop Ward, to San Antonio, to pay off the heavy debt of $5,500, that was hanging like a mill-stone about the neck of the church. Of course he paid it—every dollar. After three years there, Bishop Cain appointed him to Austin, then a weak, undesirable change. But Elder Grant took hold of it, shook up its lethargy with one of his awakening sermons, and the wheels began to move. He is now in his third year there, and besides adding a host to the church, and replacing the loss of the old church, which was burned, paying $900 for another. he has erected the Beauty of the State—a fine brick church with stone basement, valued at $10,000. It will soon be completed. The church is alive and growing.

When in Florida, Elder Grant took an active part in politics. He was nominated for the State senate, when forty miles away, and declined by telegraph, but his declination was not accepted. He was Inspector of Customs, in Jacksonville, during Grant's administration. He is a very prominent member of the Masonic fraternity—was Grand Master in Florida, and has been elected to that position the fourth time in Texas. He called the first Colored Men's Convention that ever met in this State, and was elected chairman of it and the succeeding one in Austin. His influence is very great, and his friends numerous. He is urbane and pleasant. He has not attended school more than two months in his life, and never had a copy of writing, and yet his information, language and orthography are to be admired. He is an example where innate power tramples down obstacles and asserts itself. He has been three times a delegate to the General Conference—in 1876, 1880 and 1884. During the fourteen years of his service as a minister of the gospel he has stood upon high moral ground. His wife and little boy constitute his family. He weighs about 240 pounds, wears full beard and is slightly bald. He is a man whom all delight to honor, because he pays due honor to all men.

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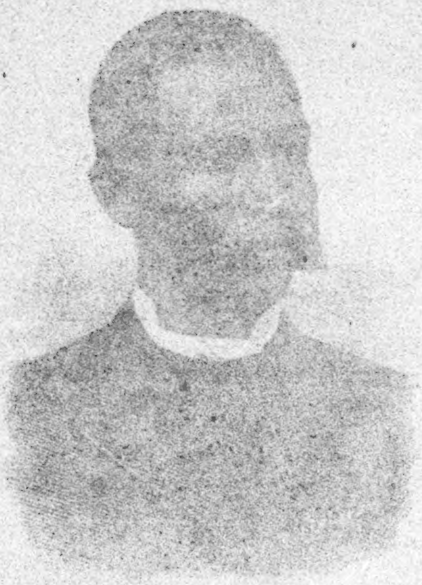
REV. J. H. ARMSTRONG.



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Rev. J. H. Armstrong's mother was born in Baltimore, Md., in 1811. His father was born near Oanowingo, now Browntown, Pa., in 1801. Jas. was born not far from the east bank of the Susquehana, about nine miles above where George Washington crossed, in 1781, on his way to Yorktown, in a flat-boat then run by a colored man named Abe Kirk. He joined the A. M. E. Church at Dogtown, Pa., February 18, 1855. His father died when he was about seven years of age, and shortly after his mother married again. He then left home, to live with a family by the name of Stubbs. Here he remained as one of the family for six years, when the old man died and the old homestead was given up. But the many relations who came to the funeral invited James to come and live with them. He accepted the invitations, but stayed on the old homestead till all things were settled, being about a year. After that he was sometimes traveling and sometimes at home, but continually in the employ of some one connected with that same family. Thus he continued till the civil war. At the first sound of the bugle he entered the army, first in the humble capacity of a cook, then as a teamster, and the moment he heard that there was a call for colored troops, he left the army of the Potomac, and made his way to Boston, Mass., to enlist. Being delayed at his old home, he reached Philadelphia to find his progress barred by the action of the governor, so he turned aside and enrolled at Sheltonville. The same year they embarked at Poplar Street Wharf, and sailed for Dixie—landed on Morris Island, under the thunder of the cannon of Forts Wagner and

Sumpter. There he was wounded and sent to the hospital. On recovery they sailed for Bufort, S. C., thence to Jacksonville, Florida, and commenced the campaign in Florida and Georgia that wound up with the close of the war.

In 1869, he was ordained deacon, by Bishop Brown, at Jacksonville. Two years after he was ordained elder at Madison, Florida. His first appointment was Lavalla Mission; second, Lake City Station; third, Monticello. In 1874, he was appointed presiding elder, and was told by the P. E. he succeeded on the district, to go home and die, as he could not live on that district. But Elder Armstrong had no idea of dying. Although the district had only paid the P. E. $75 the year before, Elder Armstrong was not disheartened at the prospect, but started out in the name of God. He had short interviews with all the preachers on his district before they left Conference, and it was decided that he should visit every point in the six weeks following, before holding any quarterly Conferences. All of the points, except four, were off from one to twenty miles from any line of railroad, but he made the rounds, walking sometimes twenty miles a day, and preaching at night, and after preaching, walked five or six miles to sleep. In this way he managed to visit from three to five points a week. Some of the people had never seen a presiding elder, and large congregations attended. One night Elder Armstrong was lost in a wilderness where he was forced to spend the night in a howling storm, without having tasted dinner or supper. God was with him, and many were added to the church. During the eight years of his administration there was a church built in every available place. He left universally beloved by pastors and people. The evidence of his sure success was to be seen in his stern struggle with almost insurmountable difficulties, but with every struggle he strengthened those qualities of hanging-on which mark the secret of his rapid advancement and prosperous termination of all his enterprises.

In 1880, he was transferred to Texas, having Reedy's Chapel, Galveston, assigned as his first charge in the State. Here he remained for four years—four years of great prosperity to the church. He is straightforward and honest, a man of few words, but to the point. In a letter written to us not long ago, he says: "To-day, when I think of my past labors in the church of my choice, while much of the time apparent danger hung over the path of duty, and many hardships were encountered, which caused fightings without and fears within, I have but one thing to be proud of, and that is, whatever may have been my shortcomings, I have made no concessions of what I believed to be the will of God, and I am determined to fight it out on that line." These are golden words. Bishop Cain sent him to Dallas from the Conference which convened in Palestine, in 1884. He is now there earnestly engaged in building up the church. He is preparing to build a fine brick church, intended to be second to none in the State, and *he will succeed*. Elder Armstrong and Elder Grant married sisters in Florida, and while they are as different as day and night, yet one seems to complete the other, so that they are fast friends. God grant that Rev. J. H. Armstrong may live to accomplish much more for the church in the future.

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[illegible] would [illegible] very [illegible]

[illegible] almost [illegible]

Indeed [illegible] the church [illegible] poems. This latter written [illegible] today, was I think of my [illegible] the church of my [illegible] while [illegible] hanging over the [illegible] many [illegible] which [illegible]

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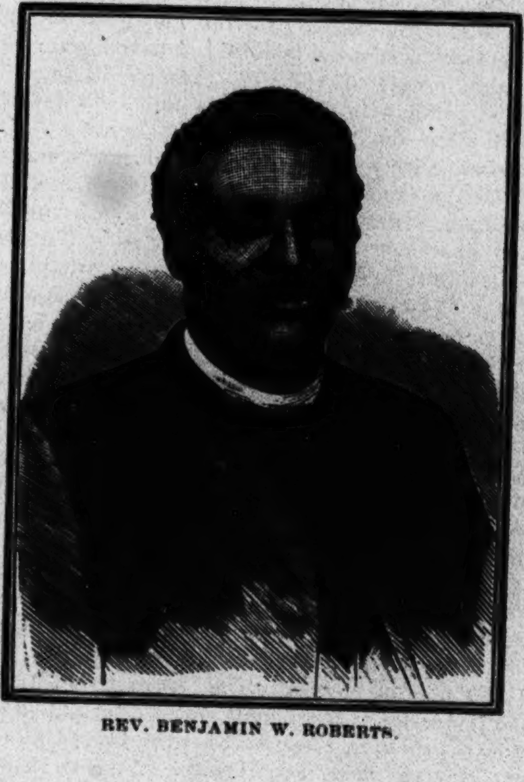

REV. BENJAMIN W. ROBERTS.

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[illegible]

Rev. Benjamin W. Roberts was born in Monticello, Jefferson county, Fla., July 26, 1850, this eloquent divine being now only 34 years of age; but he seems to have obeyed the Biblical injunction, "Let no man despise thy youth." As a boy, he was rollicking and thoughtless, but always truthful and trustworthy. On the 23d of April, 1870, when not quite twenty years of age, he was converted to Christ, and on the 15th of November was licensed to exhort. He was licensed as a licentiate, on the 15th of September, the following year (1871), and at once took charge of Madison Station, Fla. Rev. Wm. Bradwell sent him there, or rather accompanied him there, to succeed the minister in charge. The minister whom Rev. Roberts was to supercede was in the altar when they arrived. When Elder Bradwell began reading Rev. Roberts appointment, this minister, whose sun was setting, came up behind him and struck him on the side of the head. But this cowardly assault turned the hearts of the people against their former pastor, and inclined them to receive their new minister for what he was worth, that to be determined by his sermon that night. As he walked up the aisle of the church into the pulpit, he saw that the church was crowded. Some of the old members dropped their heads *sotto voce*, and said, "What did Elder Bradwell bring that boy here for?" But as he began to speak, they began to raise their heads and his youthfulness dissolved before his eloquence. Three weeks from that time a great revival began, after which the general verdict was that he was the terriblest boy they had ever seen in the pulpit. He stayed there until the 9th of December, of the same year, and then the Conference convened in Appalachicola, Bishop J. M. Brown presiding. Here he was ordained deacon and re-appointed to his former charge. He remained three years, one under Bishop Brown, and two under Bishop Ward. In 1873, December 24, he was ordained elder, by Bishop Ward. He held Tallahassee Station one year, and was then made presiding elder and sent out to the Island District, and as pastor of Key West. He was then in his twenty-third year. He opened up our church work in the Bahama Islands. He stayed there three years, one under Bishop Waid and two under Bishop Campbell. He was then transferred from the East Florida Conference to the Florida Conference, to take charge of the Marianna District as presiding Elder. He served in this capacity two years, and was then appointed to Appalachicola, where he served one year. The Conference which met in Tallahassee, in 1881, Bishop Wayman presiding, sent him to Pensacola Station, the beautiful city by the sea. He served here two years, and was transferred to the Alabama Conference to take charge of the church in Mobile. But for certain reasons he wrote, asking the Bishop to change his appointment, which was done. He was transferred to the East Florida Conference, from which he was appointed to Mariana Station. At the ensuing Conference, which met at Pensacola, December 5, 1883, he asked to be transferred to the West Texas Conference. He reached the Conference, then sitting at San Antonio, December 15. Here he met his old colleagues in the Florida work—Elders Grant and Armstrong. He was sent, by Bishop Cain, to take charge of Waco, then about to lose the fine brick church which had been purchased by Rev. W. R. Carson. There was an indebtedness of some $22,000 pressing; there were dissentions in the church, and the prospect, taken altogether, was anything but flattering. But under his management affairs have assumed a promising aspect; the church is united, and the notes being met. He proposes, at an early date, to cancel the entire indebtedness. He has paid four churches out of debt, and built five parsonages; baptized 189 adults and 208 children; married 51 couples. His life, in the main, has been unruffled by exciting adventures. Once a white and a colored man came into the church where Elder Roberts was preaching, and proceeded to raise a disturbance. He ordered the officers of the church to eject them, but they bid the officers defiance. Elder Roberts left the pulpit, came down the aisle, caught them, threw them down, and made the officers tie them and take them out He was once quarantined for fourteen days before Nassau, New Providence. On the same voyage he was shipwrecked, but no one was lost. He is married, and has a family of three interesting children, all of whom, and his wife, are still in Florida. He was quite prominent in politics in Florida, exerting a wide influence throughout the State. He has served as justice of the peace, county commissioner, member of the board of education, and inspector of customs for the port of Key West, Florida.

He is a fine preacher, being blessed with good delivery and stentorian lungs. He studies hard, and has brought himself up to his present proficiency by his own unaided efforts. His sermons are carefully prepared, and evince wide reading and careful elaboration. As a revivalist he has few superiors, and as such his services are in constant demand. He is of high moral character, an affectionate husband and father, and faithful shepherd of his flock. He weighs 238 pounds; is of a dark-brown color; 5 feet, 9 inches high, and is the very picture of vigorous manhood.

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REV. JAMES HARVEY JONES, A. M.

Rev. J. Harvey Jones, the son of F. G. Jones and Mrs. J. R. Jones, both of Ohio, was born at Hamilton, Butler county, Ohio, August 22, 1848. Near the year 1853, when the embers of the Dud Scott decision were yet hot in the minds of the American people, and at the time when the Missouri Compromise was awaking the world to consider the hollow utterances of our American *Magna Charta*—freedom to all mankind—Mr. Jones took his wife and four sons and migrated to Canada, settling at Chatham, Kent county. Here, in the free air of Her Majesty's dominion, he educated his boys. Jas. Harvey, the subject of this sketch, completed the common school course and took the university course. He entered the Medical Repository of Dr. J. A. Rolls, M. R. C. S. L. E., and for over three years studied the mysteries of surgery and *materia medica*, during which time God sent an enrolling officer through Canada, calling for volunteers for Jesus. He enlisted, being 17 or 18 years of age. Ambitious to be a man, a leader, a benefactor, a teacher, he came to the United States. The first thing he learned was that he was a "nigger," and that a nigger and a white man could not walk on the same sidewalk. He protested, a counter protest was entered, and when he found himself he was lying on the rocky pavement of Griswold street, Detroit, Mich., with his cowardly assailants fading away in the distance, hotly pursued by a policeman.

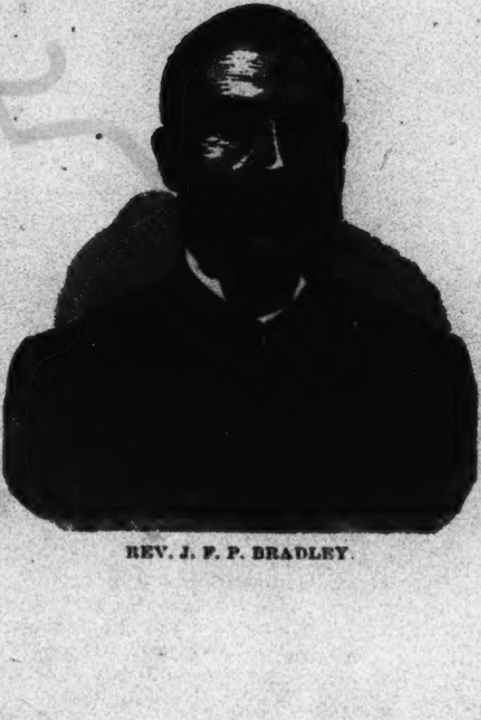
So strong was the prejudice that, though he passed his examination in medicine, it was considered too much that a negro should handle the spatula, mortar and pestle, or deal in comp. tinct, ferri, muir and chlorals, so he was told to go. He spent several years traveling. At last, in 1868, he went from Niagara Falls to Savannah, Ga. For the first time he saw the fruits of slavery in the brutal treatment of the men who loaded and unloaded steamers. Leaving Georgia for the palmetto State, he engaged in teaching. He was appointed principal of the Howard High School of Georgetown, S. C. Soon after he was actively engaged in politics, being honored with many positions, such as member of the legislature, copyist in Secretary of State's office, Recorder in Comptroller General's office, judge of an inferior court, chairman board of county commissioners, attorney at law, president Teachers Institute, member board of school examiners, notary public in 1874; taking testimony in the contested election case of Hon. Samuel Lee vs. Hon. Jos. H. Rainey, M. C. First Congressional District of South Carolina. In 1876, he was attorney for Hon. Jos. H. Rainey, in the contested election case of Hon. J. S. Richardson vs. Hon. Jos. H. Rainey. He was also appointed Colonel of Fifth Regiment, National Guards. He was the only county official who was not removed when the Democrats came into power in 1876. In that year, however, he yielded to the call to enter the ministry, which he had felt pressing upon him for some time.

In 1877, he was ordained deacon, and in 1878 he was transferred from the North Georgia to the Louisiana Conference, and appointed to Vidalia Circuit. In 1880, he was ordained elder by Bishop Ward, and appointed to St. Peter's Chapel, New Orleans. Subsequently he was sent to Shreveport.

Transferring from the Louisiana to the Texas Conference, he was appointed, by Bishop Cain, to Wesley Chapel, Houston, remaining two years. In that time he collected, for church purposes, nearly $4,000, at the same time organizing the church in Eastern Texas. He built a church at Hackneyville, Polk county.

One night, while preaching, he was shot at, the ball passing through the pulpit and imbedding itself in the wall of the house. He now has the ball, which he carefully preserves.

In 1883, he was appointed P. E. of the Bryan District. On more than one occasion has his life been sought, but God always prepared a way of escape. He travels from Marlin to Hockley, on the H. & T. C. R. R., organizing the church, setting up Sabbath schools and furnishing communities with efficient teachers for theday schools. He is now Secretary of the Texas Homestead and Colonization Association, also of the Colored Men's State Executive Committee, and of the Mines, Mining and Manufacturing Company, organized to get out coal. He has secured ten pieces of land and built three churches for the connection during the past year. Elder Jones is a small, light-brown man, with a well developed head. He is of a quick, nervous temperament, and is every where in a minute. Thoroughly at home in conventions and deliberative bodies of any kind, he is their life. He is about 5 feet, 2 inches in height, and will weigh about 138 pounds. He is not easily discouraged. His words are, "Whenever I hear the bugle blast, and the tooting of the clarionet, or the chimes of the organ, or the playing of the sogbot or drum, as a good soldier, count me among the number never to give the journey over till I reach the golden strand, and help to crown Him Lord of all."



REV. J. F. P. BRADLEY.

Rev. J. F. P. Bradley was born in Tennessee, in 1841, making him 43 years of age at this writing. He came to Texas from his birth-place and lived an uneventful life till the civil war, when he entered the army, and fought to the close of the war. He then returned to Texas, landing at Tehuacana Hills. There he married Miss S. J. Masters, also from Tennessee. Since their union they have suffered together. In the language of Elder Bradley, "We have been cold together; we have almost starved together; we have had our sweets and bitters together, and we are still living together, and serving the Lord together." From 1865 to 1872, he served as steward and class-leader. He then received Exhorter's license, and in the fall of 1874 he was admitted to Conference in Austin, Bishop Brown presiding, and assigned to Egypt. He was ordained deacon at this Conference. In January, he left his home in Limestone county, for his field of labor. There he found C. M. E's. and Baptists, but no African Methodists. He went to work and organized Ayers Chapel. Mt. Lebanon, in Van Zandt county; Wills Point, where the angels watch over the innocent blood of the murdered Prof. J. E. M. Gilliard; Cedar Grove, where Elder Bradley, himself, was shot at, and threatened on every hand. He next organized Terrell, building there a nice church, but being called by Revs. H. Wilhite and C. W. Porter to Marlin, to assist in laying a corner stone, when he returned, he found his church in ashes. Not discouraged, he set about building again, and soon had another church erected. The Conference that met in Corsicana, in the latter part of 1874, re-appointed him to the same work. When he left, there were five Sabbath schools and 200 members. He met the last Conference held by Bishop Brown, which convened in 1875, at Galveston. From here he was assigned to the then remote charge of Ft. Worth. He remained one year, organizing two other points, —— Grove and Cleburne, sometimes riding, sometimes walking, and wading the Trinity river. He bought the lot in Ft. Worth, where the church now stands, and left a large Sabbath school and 114 members. In 1876 he met the Conference at Dallas, Bishop Ward presiding, and was ordained elder. He was assigned to Tyler. He labored two years, leaving a church and 160 members. In 1878, Conference met in Palestine. He was sent to Terrell again, staying, this time, one year. Here he left a church and the work in a prosperous condition. In 1879, he was sent from the Conference that met in Corsicana, to Marshall. He built a good church with only two members. In 1880, he found himself a member of the Northeast Conference, which met at Bonham, and was sent to Athens, but before he reached there his appointment was changed, and he was made P. E. of Marshall District. Although there was absolutely nothing on the district, he went and stayed two months, but at the end of that time was compelled to go home to get a living. This was the first charge he ever left before his time was out. He was assigned to Terrell by Rev. W. R. Carson, and labored faithfully till the Conference at Waxahachie, in 1881. He was left in charge here by Bishop Cain, and found a good people and live church. He served two years. From Waco, in 1883, he was re-assigned to Athens, where he now is. He was a delegate to the General Conference in May, 1884. From this brief statement of his work, it may be seen that Elder Bradley is one of the growing and useful young men who shrink from no hardships, and count no toil too great to endure for God and His cause. He is of a light-brown color, of medium size and weight, and a very pleasant companion.

REV. J. E. EDWARDS.

Rev. Jarrett Edward Edwards, though one of the youngest, is one of the ablest ministers in the Texas Conference. His age is only 27, being born December 4, 1857. His birth-place was Fairfield county, South Carolina. He learned to read by attending a back-woods country school, taught by a man called Uncle Jack, and had for text-books Webster's blue-back speller and the Bible. At the age of 12 he removed to Columbia, South Carolina, and attended a fully equipped, well regulated, and well taught school. About this time he learned of the Sunday school, an institution he had never before heard of, and of whose purpose he had no idea. Meeting a companion, they wended their way to the Sabbath school, not at all sure that they had not done wrong to leave their school books and dinners at home. From that time he has been wedded to the Sabbath school, and has served in every capacity there. He was converted to Christ in Columbia, May 22, 1874. So well did he love the Sabbath school that he gave up a paying situation, because he could not get permission to attend it. In course of time, by the assistance of kind friends, he went to Howard University, Washington, D. C. He studied theology here, being at the same time a licentiate member of the S. C. Annual Conference, under Bishop Brown. During his senior year in college he was chaplain of the Freedman's Hospital in Washington, D. C. He graduated May 6, 1881, having for his commencement Thesis: "Our duty to Africa." In a few days after commencement, he was on his way to Dallas, Texas, where he landed Saturday, May 12, 1881. The next day, Sunday, he visited St. James church—Rev.

W. E. Reed, pastor—in company with Bishop Cain. He was asked to preach. It is said that manuscript preachers carry their Jesus in their pocket. Well, he happened to have a skeleton in his, and preached from the text found in II Cor., V 20. This was his first sermon in Texas. July 18, 1881, he was ordered to Quinn's Chapel, Denison. After laboring there a month he went back to Dallas, and was united in holy wedlock to Miss Anna J. Cook, of Baltimore, Md., Rt. Rev. R. H. Cain, D. D., officiating. Returning to Denison, he served the people the remainder of the year, with satisfaction to all. He met the Annual Conference, which convened in Waxahachie, December 1, 1881. This was his first meeting with an Annual Conference. Here he was solemnly ordained deacon, on his 24th birthday, December 4, 1881. He was elected recording secretary, but some objections being raised on technical grounds, he declined to serve. He was appointed to St. James Chapel, Dallas, arriving at his post in time to take charge of the services of the Sabbath. An amusing occurrence took place at the beginning. As in every church, there is some lofty personage who essays to lead the congregation, by his inclinations and will, so in this. After Rev. Edwards had delivered an excellent and carefully prepared discourse, one Sunday morning, a brother arose and said, "I tell you, sisterens and bretherens, we ain't used to no white-man preaching. Brother Eddie is good 'nough preacher for white folks, but he won't do for us. We don't want no such man here what is afraid of his lungs. We wan't a man that will *blow out his lungs* and God will give him more." Many amens responded. His next step was to ask Rev. Edwards to resign the charge, "for," said he, "you are too fine a preacher for these niggers." Rev. Edwards quietly told them that he came to stay, and would stay, but that any of them that wished might go. About this time came a notice that the church would be sold at Sheriff's sale the following Tuesday, to satisfy a debt of $300. This dilemma brought about union, and in two months the last cent was paid. This redeemed not only St. James but Bethel Church also, for Bethel was mortgaged for the debt. Rev. Edwards remained in charge of this church 26 months, and among his best friends at leaving were those who had most strongly opposed him when he first came among them. At the Conference held in Waco, November 13, 1883, he was ordained elder, with beautiful and impressive ceremonies. He was appointed to St. James for the third time, but in the midst of new plans for the good of the church, he was called to assume charge of the first church of the State—Reedy's Chapel, Galveston, succeeding Rev. J. H. Armstrong. He is now there doing a good work. Elder Edwards is a gentleman in every sense of the word, cultured, affable and pleasant. His quiet ways soon ingratiate him into the hearts of the people. He is not a hallelujah! preacher, but his sermons are carefully prepared and earnestly delivered discourses of much thought. His is a preaching that grows upon one as time passes. He is also blessed with an estimable wife—a treasure that any minister is fortunate to possess. He has been recording secretary of every Conference since joining. Was elected delegate to the General Conference in May, 1884. In his short ministry he has baptized 8 adults and 5 children, married 16 couples, and buried 24 persons. He is 5 feet, 10 inches high, weighing 156 pounds, and of a dark brown color. He wears a moustache, but no beard. He is very vivacious in company and a valuable addition to any social gathering.

REV. J. W. JOSHUA.

Rev. J. W. Joshua was born in Columba county, Ga., August 3, 1845, and raised in Augusta, Ga. At the age of 12 he joined the church, and four years later (1861) he professed religion. He served as class-leader and steward under different pastors, until he was licensed as a local preacher by Rev. J. W. Randolph. In 1873, he was admitted to the Conference held in Macon, Ga., by Bishop Ward. He held successively the Richmond County Circuit, Hancock Circuit, Lexington Station and Green County Circuit. During this time he was not idle. He built 3 churches and established a mission, having 16 members, built 2 parsonages, paid a church debt of $150, besides numerous small debts. This closed his work in the North Georgia Conference. He was tranferred to Texas, and since entering the State has held the following appointments: One year at Shiloh Mission, Galveston; two years at St. Paul's Chapel, Houston; two years at White Rock Circuit, and now he is in charge of the important work at Fort Worth. He has received into full membership and baptized 277 souls, 500 on probation, baptized 139 infants and married 31 couples. At Shiloh Mission, in Galveston, he found the church deeply in debt, with only 37 members, but relying on the Lord, he soon paid a large part of the original debt, and bought a parsonage with four rooms, for which he partly paid. He has been in the State about six years, and has proved faithful to every trust reposed in him. He was ordained deacon by Bishop Ward, in Georgia, and elder, by Bishop Campbell, in the same State. Since coming to Texas he has held four appointments. His experience in the ministry reaches over 12 years. He gives promise of much usefulness in the future. In color, he is dark, wearing full beard, neatly trimmed. He is of a medium size.

REV. M. J. BROOKS.

He was born in Caddo Parish, La., Sept. 18, 1844. In 1860, he was taken by his master to Tennessee, and for seven years worked in Nashville as a blacksmith. In 1869, he went to Murfreesboro, Tenn., and there, for the first time, learned of the A. M. E. Church. Embracing a hope in Christ in 1871, he joined that church. About this time he married Miss Bettie Butler, his present wife and mother of his five children. He was licensed to exhort in 1873; joined the Annual Conference in Nashville, under Bishop J. M. Brown, the same year. He was sent to Lynchburg Mission, remaining one year. He met the next Conference at Chattanooga, Sept. 26, 1874, and was assigned to Unionville Circuit. Here he spent one year. The next Conference met in Memphis in 1875. Here he was ordained deacon, Sept. 26, and sent to Dixon Spring Mission, staying one year. Under Bishop Wayman he held charges at Unionville and Ebenezer Chapel, Nashville,(here he attended one term at Central College, joining the theological class.) He was assigned the second time to Ebenezer, but all of his members left and went to Kansas, necessitating, of course, his leaving school. He was ordained elder at Fayetteville, Oct. 3, 1878, by Bishop Wayman. He then went to Petersburg. By Bishop Campbell he was returned to Petersburg two years, making three altogether. At the Conference in Chattanooga were Bishops Shorter, Cain and Campbell. Hearing of the great field of work in Texas, from Bishop Cain, Elder Brooks was transferred to the Northeast Texas Conference, and met it in Fort Worth, Nov. 22, 1882. He met with a warm reception from the ministers, and was assigned to Marshall. Here the membership was so small that at the end of two months he was forced to leave, and was sent by Rev. M. Connor, P. E., to Tyler, in the place of Rev. L. G. Davis, who was made P. E. of the San Antonio District in the Texas Conference. He was returned to Tyler from the Waco Conference, in 1883. He is doing a satisfactory work in Tyler.

REV. JESSE ANDERSON COLEMAN.

Rev. Coleman, the young minister of the Northeast Texas Conference, was born in Mautua, Grayson county, Texas, March 14, 1847. He is therefore a native Texan. He was converted in Clinton, Missouri, in the Autumn of 1866. He was licensed to preach in March, 1876, and ordained deacon by Bishop Ward, in Corsicana, November, 1879—Ward's last year in Texas. Under Bishop Ward he held two appointments, Fort Worth and Terrell. In 1881, he was ordained elder in Waxahachie, by Bishop Cain. This was in November. He was appointed to Marshall. Here he built a church and parsonage, valued at $1,500. This he did with 21 members. He built another church also, at another point. He has baptized 160 adults and 80 children, married 18 couples and buried 50 persons. His life was threatened once at Wills Point—the same place where Rev. J. K. M. Gilliard was killed. He was killed by being guarded by the city officials. For ten years he has taught school in connection with his preaching, sometimes, to eke out a deficient salary He is a native Texan, as before stated, and all his ministerial life has been spent in Texas, but he has traveled considerably in Louisiana, Illinois, Missouri, Arkansas and Ohio. He came to the A. M. E. Church from the C. M. E. He is a married man, weighs 176 pounds, is a fine looking man, genuine black, and stands 5 feet. 9 inches high. Besides the appointments mentioned above, he has been in charge at Paris, Texas, and Cotton Gin—appointments given him by Bishop Cain.

REV. RUSSELL DEAL.

Rev. R. Deal, one of the leading ministers in the Texas Conference, was born in Owen county, Ky., in 1854. He was licensed in 1875, and ordained deacon in 1878, at San Antonio, by Bishop Ward. He served on the Brazoria Circuit three years, and built one church on the work, besides taking into the church 96 members and baptizing 40. He assumed charge of Huntsville Circuit in 1880, being appointed by Bishop Ward. There he ceiled the church for the Annual Conference, and paid $150 on a $400 debt. In the two years he remained, he added 43 members and baptized 29. He was ordained elder at Huntsville, in 1880, by Bishop Cain. He was appointed, by Bishop Cain, in 1881, to the following appointments: Huntsville Circuit, Madison County Mission, and Leon County Mission. During the year he added 136 members. From the Bryan Conference, held in 1882, he was appointed to Palestine Station. He ceiled the church, paid $78 on a debt of $381. He was reappointed to the same charge in 1884. In two years he has added 62 members to the Palestine church.

His ministerial life has not been as long as some, but he has accomplished good wherever he has been sent, and is a growing young minister, destined to make his mark if he but obey the injunction of the apostle, "Give attention to reading."

ERRATA.--The writer of this book, after correcting the first few pages, was called to a distant part of the State, and so occupied that the book went through the printer's and binder's hands without proof being read. A somewhat illegible manuscript, in addition to this, will account for the numerous errata. In justice to myself I append a list of the principal mistakes and the corrections:

P. 34—"sparcely" should be "sparsely."
P. 42—"dispised" should be "despised."
P. 52—"occassional" should be "occasional."
P. 53—"indispensible" should be "indispensable."
P. 59—"Joshua Quoins" should be "Joshua Goins."
P. 59—"status" should be "statu."
P. 61—"convention" should be "connection."
P. 66—"was" should be "were."
P. 67—"members" should be "numbers."
P. 69—"reveal" should be "revealed." There should be a period after "made," and no comma before "it." (See middle of page.)
P. 71—"expediating" should be "expediting."
P. 76—"gem" should be "germ."
P. 80—"assasins" should be "assassins."
P. 85—"Thus this new child was born just at the time Bishop Ward expired," should read, " * * * just as the time of Bishop Ward expired."
P. 88—"straight" should be "strait."
P. 89—"boundry" should be "boundary."
Wherever the name "Primms" occurs it should be "Primus."
P. 97—"was" should be "were."
P. 101—"buisness" should be "business."
P. 104—"vissitudes" should be "vicissitudes."
P. 109—"rights" should be "rites."
P. 110—Near the middle, the comma after "bid" should be omitted.
P. 111—"missoinary" should be "Missionary."
P. 112—"hung" should be "hanged."
P. 114—"people's puffets" should be "people puppets."
P. 117—"mounted" should be "mounting."
P. 117—"set" should be "sits."
P. 118—"is" should be "are."
P. 118—"lonliness" should be "loneliness."
P. 121—"dilligent" should be "diligent."
P. 135-140—"Chappel" should be "Chapel."
P. 136—"Tannin" should be "Fannin."
P. 138—"acceptibility" should be "acceptability."
P. 139—"detered" should be "deterred."
P. 140—"singing" should be "ringing."
P. 141—"indellible" should be "indelible."
P. 146—"spliting" should be "splitting."
P. 147—"1859" should be "1869."
P. 150—"eave-dropping" should be "eaves-dropping."
P. 154—"idea" should be "ideas."
P. 155—"makes" should be "make."
P. 157—"statute" should be "stature."
P. 162—"And kindred" &c. should be "and kindred" &c.
P. 162—"divinity" should be "enmity."
P. 162—"calamity" should be "calumny."
P. 169—"inflamatory" should be "inflammatory."
P. 174—"wanted" should be "wonted."
P. 184—"$120" should be "$1200."
P. 213—"supercede" should be "supersede."
P. 215—"$22,000" should be "$2200."
P. 219—"Dud" should be "Dred."
P. 220—"palmetto" should be "Palmetto."
P. 221—"sagbot" should be "sackbut."
P. 237—"killed" should be "saved."